The Universalist Leader

A Journal of Tomorrow

Boston · November 5, 1921 · Chicago

Our Boys

ONLY a little time ago, we watched the sturdy little feet trudging off to school, heard the shrill boyish cheers from the ball field, and tried to recall enough of our own school days to help on the lessons at night.

And then—our happiness broke in thunder and flame about us, and suddenly these children stood before us khaki-clad and shining in their incredible new manhood—savers of a world.

And we let them go—with brave cheers but hearts that would not stop repeating, "My son, my son, would I had died for thee!"

Now they are home again, but not all of them. "They gave to France their last shining dream." They gave it to us also—the dream of a warless world of brothers. Can we forget? Dare we forget?

So the other night at Detroit, when Louis Annin Ames proposed that the Universalist Comrades raise one hundred thousand dollars for a church in Washington, to be dedicated to their memories and to the Universal Brotherhood for which they died, one hundred and fifty-two men made sacramental pledges of thirty-five thousand dollars.

You will be given an opportunity to make your own pledge on Armistice Sunday, and afterward. Is there need to ask what your response will be?

"For their sakes I consecrate myself."

THE Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Some Opinions On the Convention

As I sum up the events of the past week here in Detroit, it seems to me that the Convention has been marked by many interesting and significant features:

A decided frankness of speech by both the radical and the reactionary. A surprising conservatism from radicals and a surprising radicalism from conservatives. A co-operation of all organizations for a common advance of the Church as a whole. The largest attendance at any Convention held west of Buffalo. A large and stable attendance of delegates at all sessions from morning to midnight. An amending of the whole Constitution, with an unexpected minimum of obstruction. The assuming quickly and cheerfully of a new and great financial program for church extension, starting in the year 1923. The most spontaneous and generous subscription for a single object in the history of the Church. A conviction that all our Convention confusion over programs is—like the world-confusion—to issue at last in a new spirit of service to mankind, and a renewed loyalty to truth. (*Lee S. McCollester, Tufts College.*)

A fine spirited Convention, progressive in thought and action. Believing in efficiency in church government, it unanimously recommended for adoption by the Convention of 1923, a Constitution that is the last word in fundamental rules and principles of government. The Convention took a look forward, authorized a drive in 1923 for denominational achievement and realized that the best preparation for the drive would be the erection in 1922 in Washington, D. C., of a National Memorial Church in memory of those Universalists who died in the world war that what the Universalist Church stands for might come to pass. (*Louis Annin Ames, New York.*)

Having attended all but two of the sessions of the Convention during the last fifty years, I think that, on the whole, this has been the best of all. I have been especially pleased with the religious spirit which has pervaded it and with its manifest devotion to the person and the teachings of Christ. (*Edwin C. Sweetser, Philadelphia.*)

The meetings were full of suggestion and inspiration. The leaders had vision but were not visionary. Throughout the entire Convention there was manifested an intense desire for service. (*Mabel Irene Emerson, Boston.*)

The Convention was a victorious celebration of noteworthy achievement and a prophecy of better things to be. The way was prepared for the translating of the spiritual power and enthusiasm engendered by the Drive and the Crusade into service. We are facing forward and have received marching orders. (*Fred A. Line, Junction City, Kansas.*)

The best Convention I ever attended. The keynote of the whole Convention was to put our faith to work with love and consecration. (*Eva E. Gorton, Brookline, Mass.*)

The Convention was great in its spirit of co-operation and good will, great in the evidence of increased spirituality, great in its conception of its obligations to the immediate and future needs of the denomination. (*F. H. Briggs, Washington, D. C.*)

Spiritual rather than statistical, Detroit was a Convention of realization. It was both an exodus and an impetus. The slogan of "World Service" has registered. The result is the "Christ Crusade." There walked with us One whose radiant presence was "like the Son of God." It was the mountain of transfiguration, but we felt the keen desire to build tabernacles and remain. But that was not the answer. We were in one place, in one accord and in prayer, and the inevitable Pentecostal spirit sent us forth with a new power, ours, yet other than our own. The "Christ Crusade" is on. (*Charles A. Alden, Columbus.*)

The spirit of the Convention as a whole was sweeter and sunnier than any I have attended. It appeared to be a united army with a great objective and under marching orders. (A. *Eugene Bartlett, Brooklyn.*)

The Convention reveals unmistakably the rapid development of a denominational consciousness. (*Charles E. Petty, Binghamton.*)

The Convention stands out in my mind as one notable for efficiency in business transaction, wisdom in planning for the future, kindly sympathy with varying viewpoints and a recognition of the great spiritual truths which alone give us strength and dynamic. (*Mary Campbell Rice, Springfield, Mass.*)

The Convention was charitable in its spirit, confident in its attitude, broad in its outlook, wise in its leadership, lofty in its idealism, forward-looking in its policies, Christian in its plans, and successful in its work. (*George A. Gay, Chattanooga, Tenn.*)

A passion for social righteousness, a conviction that the Universalist type of Christianity is indepensable and a consequent purpose to utilize our faith as a dynamic rather than a shibboleth, are my outstanding impressions of the Convention. Marked gains in personal and organized efficiency and the vision of a national church at Washington are the concrete features. If waters boiled at times, that is what stagnant waters never do. It was a memorable conclave. (*Frederic W. Perkins, Lynn, Mass.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Here beginneth the beginning.

* *

We admit it it was the best ever.

* *

Universalism began to function in every department.

* *

Detroit—a ecord of achievement; a prophecy of victory.

* *

The young men had their chance and met it with wisdom and discretion.

* *

It takes one and one to make two, and all kinds of people to make a Church, therefore we are going to be a Church.

* *

The divine spirit was among us, making what would else have been discouragingly human to partake of the divine.

* *

Each spoke in his own tongue and was understood, and there was peace and harmony and progress through harmonious differences.

* *

Did anybody say "a Man's Church?" Whoever attended the meetings of the Comrades must proclaim that the Universalist Church is it!

* *

For the first time in some years no one was timid about using the word Universalism. In so far as ye would that others should respect you, respect you yourselves.

* *

If it be that any one questions the vitality of our Sunday School Association let him note that its sessions extended over four days, and then some more, with ever increasing enthusiasm, and then the members were just ready to boom the continuing meetings.

* *

The wisest bit of diplomacy and the sanest practical action centered in the keen mind which found the key-log in what might have been a bad jam, and because it, in itself, was of no value, blew it out of the way with the breath of his mouth, and the great harmonious movement moved on harmoniously.

The Gathering of the Clans

Never has there been greater speculation anticipating the Convention relative to the numbers present, which revealed interest and anxiety, there were so many factors discouraging to would-be attendants. Especially did the expense of the trip in car fares and hotel bills cause individuals to hesitate, and churches which had just been through the drive to think twice before venturing to send delegates. And then there were the foolish fears that we were sure to have at least a parliamentary row and not get anywhere. But the fears were unfounded, for the people came until we had one of the largest and best Conventions in our history. Though there were many important places unrepresented, yet the Church as a whole was there, and we all paid our bills and came home richer than when we went.

Putting Something Over

We have had some steam-roller methods in times past when some amateur politician, having possessed himself of an idea of more or less worth, has succeeded in putting it over by the methods of his clan. But it did not mean anything save the irritation of the hour. Generally we have moved forward decently and in order. Some obstreperous individual has attempted to remove some other equally obstreperous individual who was slightly different, but the Church has carried them both along their different paths to where they came together. The marked characteristic of the Detroit Convention was the spirit of fair play and an individual recognition of the fact that, through the magnificent campaigns of the past two years, we have come to recognize the magnitude of our mission and our need of each other, that ours is the one Church, and the only Church, which is universal in name and nature, and which is so big and so broad there is a place for all, and no human interest is foreign. It developed at the Convention that different men were following different interests, each, as it seemed to them, the one vital interest of the Church, and it began to appear that, in the larger vision of our work, each was to supplement the other instead of excluding him. That is, there was "put over" in this meeting of our people the glorious truth that we are a Church big enough and broad enough for every human interest.

Our Growing Activities

Of course in the world they are large, but right at home we have to face infinite variety. For we live in a new age. In the long ago when our forefathers built churches, they modeled them after their barns. That is, they erected a plain square building with one big room; at the front there was an "entry" where the people could brush the snow from their feet, and the other end was a platform which was the pulpit; all the way between were rows of forbidding benches for the worshipers. Those people of olden times were poor often, but that was not the reason for their unholy places of worship. All the activities of those days consisted in the church service on Sunday. Would it were possible to bring forward one of those fathers to spend a little time in the Church of Our Father in Detroit. We have there one of the most beautiful churches in our Zion, fitted magnificently for preaching, but beyond that, in its halls and "Church House" it has facilities for every form of religious and social and humanitarian work. And taking this church as a type of what we would all like to have, it is revealed that church activities have so multiplied as to make the little square, bare church of other years a mighty institution and a chief factor in the unfolding of life. And so with the organized denomination, it may be proud of its past or humiliated by it, but in this new age it must be different and go not only in one direction, but in many.

The Graces of Hospitality

Of course the resolution of gratitude was passed by a unanimous vote, so that the pastor and people of Detroit may feel our official thanks and good will. And they deserved all they got. They were not entertaining angels unawares, they recognized us on sight! Naturally we had to live up to our honors. Here again we were not as the fathers were; we were not driven seven miles into the country to find such comfort as we could on a straw mattress, but there was entertainment of all sorts and kinds and prices, but so arranged and classified that the wayfaring man though a fool need not go hungry! Probably the most attractive expression was when the ladies "received" in the Church House or served a luncheon in McCollester Hall. They will never know what those restful hours were to the conscientious delegate. Which suggests that the program committee of our next Convention must allow more time for sociability; a value in the Convention not yet fully extracted is the getting together of our people from all over the country and getting acquainted. We missed it at Detroit, where one meeting lapped right over on the other. We were worked overtime without any extra pay! The conscientious attendant became the conscientious objector. We want to attend to all the business of the session, and we are only proposing as a vital matter of business, that the Universalists of the country be given a chance to meet, and know what delightful folk we are.

The Ministers' Meeting

Once upon a time in a Western city, our Convention was in danger of disruption, because some members of the laity were determined to come in, but while there was objection they were not refused. And some of them continued to follow their pastors into the sacred council! Then there was fear on the part of a few that the ministers were trying to work some scheme! Those days seem to have passed, for it was a real ministers' meeting at Detroit, where the brethren studied the welfare of the Church from their point of view. Over one hundred were present, representing every part of the country, the West and South being proportionately ahead of the East. The program was a marked change. Three exceptional speakers from other communions brought a fresh point of view, and new voices from our own fellowship, especially those of the younger men thrilling with the spirit of progress, made the occasion memorable. It was discovered that the line of division which had seemed to mark the relations of some of our ministry for so long was a very fine hair line which need obstruct no co-operative effort. That is, as one result of our notable campaign of evangelism for the last two years, we were all infected with the spirit of fair play and justice to each other, and discovered that there were no differences in the ultimate goal we were seeking, but only in methods of getting there. And the great Social Program, which seemed filled with impending trouble, when reduced to essentials was passed practically unanimously. If there were to be criticism upon the session program it would be that while it dealt most fully with the practical and economic side of our work, there might profitably have been a bit more consideration of the spiritual motive power without which we can do nothing. On the whole it was the best ministers' meeting we have ever had, and from it we came away with a finer fellowship and a new incentive to worship and work.

When They Said Something

There is no question about there being much speaking, and some of it was heard to our profit. The average of the speaking was very high, and even if at times it was critical, it was always constructive. Three speakers came from other divisions of the army of the Lord, and as they came early in the session, we could not do other than to measure up to their standard. A sane condition was shown by the attention given to social questions and the spiritual forces back of them. We are recognizing the breadth and depth of our church interest—that no truth is alien to us. The time was, and not so very far back, when there were those who were out with a gun for the possible heretical utterances, and what was said was more conspicuous than what was done. At the Detroit Convention we were deeply impressed with the fact that our people were not only talking, but saying something! And we are going to publish a good many of these addresses in the coming weeks, for they deserve a wider hearing than even the great audiences which filled the big church for a week. We can not distinguish here, and between so many excellences we would not if we could; we want our people to read for themselves.

And Then Something Was Done

None can say it was all talk, for much of the talk was condensed into resolutions, which were passed

with enthusiasm and intelligence. But resolutions are but a step towards the doing, though a necessary step. The doing is the thing, and that must all come after we are home. Too often the passing of a resolution is the developing of an excuse for not doing. This should not be; the resolution is our publicly made pledge and must be met. The resolutions may indicate purpose and give direction, and that was what they did at Detroit. They were the medium of bringing together and cementing the common purpose of all those different people, and giving direction to our coming activities, and we want everybody to read with care and prayer the things we are all committed to the doing of. As you read you will discover that if it ever was true that we lacked a program, we *have* a program now, laying out our task before us, for we are joined up with every human interest the wide world over. There is the religious program drawn on generous lines, the social program and the international program; we are committed to the doing of things worth while. There was no timidity in dealing with these big questions; the Universalist Church stands for universals, and is going to live up to them.

The Banquets

Of the eatings there was no end! Between any two sessions there was sure to be a lunch or a tea or a dinner or a banquet or a reception with refreshments. There was no rest for the saints, or the sinners. And yet we all grew eloquent in the discussions over the high cost of living. Verily the ministerial animal is a very human animal; he liketh well his food and often, and his faithful people aid and abet him in his gastronomic gratifications. But most striking was the shift made from the solemn sermon to the frivolities of the after dinner speech. Two big banquets were held, one the fellowship getting together, where the church-family ties were strengthened, and the other the Comrades. One was a feast of nonsense of so good a type as to reveal something at the bottom of the glass after the froth had been blown off! The other will be memorable for little speaking and much doing. We shall tell elsewhere of the most striking and significant incident in our history, but here we must mention the fact that if ever we have lost faith in our men, it was all brought back as they showed their faith by their works, and rolled up the glorious fund of over thirty-five thousand dollars for our new National Cathedral in Washington. In spite of the crowded program we were made to rejoice in material tribute to our humanities.

* * *

THE OUTSTANDING FEATURE

WAS the lifting of the banner of the "Christ Crusade" by our General Superintendent and the rallying to it by those of every phase of thought, for instantly it caught the imagination and it was seen to be the working solvent of every problem before the world, and when at the wonderful meeting of the men when they made their unprecedented subscription of thousands of dollars towards our National Cathedral, the eminent Bishop Williams, of the Episcopal Church, caught the phrase on eloquent lips, and glorified the "Christ Crusade" as the "challenge of the present time to the Christian Church," it became our commission and marching orders.

It is not often that a mighty mission and commission is compressed into three words, but it seemed that this phrase was not thrust upon us; it was the evolutionary product of these last years of vision, and the glory of realization. We have been working towards this consciously and unconsciously, discovering as we went along that every step of progress, religious, social, economic, international, was really just getting a little closer to Christ and his way of doing things, and slowly and surely the movement has attained the proportions and importance of a Crusade.

When Mr. Nash, who is pushing the Christ spirit into the industrial world, showed its working power in all its sweetness and sanity, the thoughtful in any line of life sat back, first wondering, and then convinced that, after all our experimentation, this is the only way by which we can get anywhere. When another who was looking for a true interpretation of life day by day announced that he had found it in spiritual fellowship with Christ, and another had a vision of the nations dwelling together in peace through just using the Christ method, it began to appear from the wide circumference of humanity's multitudes, that, wherever they were, they must all face towards the center, and find light and life in Christ.

We have enlisted for money and found it; we have enlisted for members and they are being gathered; and now we are starting on the Christ Crusade, which, as Bishop Williams says, is the challenge of the times to the Christian Church. It means for us that these steps we have already taken mean something, mean something more than money and members, that we are going, so far as we are able, to put the Christ spirit into our religion, and into our business, and into social relations, and into industry, and into politics, and into international relations.

No such opportunity and obligation was ever ours, and we must meet it in the spirit of our name, which name was reborn with a new and grander significance, and a working power which will carry it to its fulfilment.

Let none be afraid of the consequences of truth. Let none be afraid to try the Golden Rule, for it will work.

* * *

ALL SOULS

EVEN though this is a Convention number, no Universalist must forget that this is our great and hallowed "All Souls." It is not only the symbol of the oneness of all souls with God hereafter, it increasingly expresses our conviction that Universalism insists that God means us to be brothers here and now.

We print as our All Souls message the great call to America from Bishop Nicolai of Serbia. All who believe, as we do, that America is a symbol of a new way in which the life of God is coming into the life of the world, will feel the tragic insistence of this appeal. It is the high privilege of the Universalist Church to bear witness to those great Universals that can alone make unity possible. It is our privilege and duty as individuals to consecrate ourselves to the daily tasks of brotherhood.

Will America Watch Christianity Die?

Bishop Nicolai of the Greek Catholic Church of Serbia

AS a moral agency the Christian Church is functioning badly. Humankind, rendered emotionally and psychologically receptive by the tremendous mental and moral experiences of the war, is not turning to the Church for its comfort. When yearning, stimulated minds reach out for comfort in religion, only to find that the religions are divided against themselves, those minds draw back, wondering if, after all, it really is in the Church that comfort lies.

One Church proclaims Church authority as the great requisite to soul salvation; another declares healing of the sick by faith and the belief in that creed to be essential to complete and fructifying Christianity; a third insists upon acceptance of the dogma of the Trinity; a fourth requires faith in Christ's second coming; a fifth demands contemplation as the main part of worship; a sixth links itself inseparably to mysticism; a seventh cries that real salvation comes through works alone.

The division of the Christians of the world into small groups, each sealed in its own room with no communicating doors between—that is the thing which balks the Church as a great influence, which holds humanity, prone to aspire, in check upon the verge of aspiration.

Revolted by such conditions, the intellectual classes have been driven to agnosticism or atheism; the classes of mid-intellectual development have been kept out of the Church entirely, *or have been converted into that soul smugness which is so great a threat;* the lower classes who lack the time to think or have not reached an intellectual development enabling them to think alone *have been poisoned by the chauvinism of one creed or another.*

And so Christianity is dying in the world.

Can not America give birth to the Church which will be so broad that all humanity can hear its promises, find its comfort, realize its perfect Christlike reasonableness?

I shall go further than to say that you in the United States are capable of producing this great boon for all humanity. I shall declare my firm belief that you are now in process of producing it.

It is not yet organized and it does not yet appear as one Church even in the minds of those individuals who—unconsciously, I think, in most instances—are vigorously promoting it. In the United States, the Church already has thousands of communicants who call themselves undenominational, and, in your various interdenominational movements, evidence of your splendid influence towards Christian unity.

Can not you organize from American Christianity this Church of the Great Light—inclusive as Christ is—the Church of Good Will? I suggest no operation of destruction for the Churches as they are. But can not religious thought in the United States, the land of freedom and fearlessness, say to all: Retain membership in your own Church as you retain citizenship in your own state, but join also the Church of the Great Light, accepting membership in it as you accept citizenship in the United States?

You may be a New Yorker, a Californian, an Ohioan, but in spite of that, because of that, beyond all that you are an American.

So you may be a Baptist, or a Methodist, or an Episcopalian, or a Christian Scientist, but beyond that you will be a full communicant of the Church of the Great Light, getting from this membership something spiritual comparable to that of far less but of mighty import which you get from citizenship in the United States. Be you Roman Catholic or Puritan you can belong to the Church of the Great Light.

There, I say, is the great opportunity of the United States. In your national life you have been educated to broad tolerance. You will not permanently hold to even slight intolerance in your religious thought. With charity toward all and with malice toward none, by the Grace of God—free. Make the effort, you American Christians! Rise to new heights in religion as your fathers ascended to new heights in humanitarianism and political thought. *Let those of you who find existing Churches narrow and cramping build one which shall be broad and will not cramp!* Forget denomination and remember Jesus Christ.

I have watched the progress of America with a thrilling heart. This is the nation which accomplishes impossibilities. Gather up your strength. Rally your tremendous power of leadership; correct the error of the centuries; create the Church of which Christ himself laid down the outlines and of which he spoke the creed: Love ye one another.

The gate of Christianity is closed for the man who has not fulfilled the first law. Let America produce the Church which may.

Convention of the General Sunday School Association

Reported by the Delegate from Hopewell Center, in Letters to His Wife

THE ninth annual convention of the General Sunday School Association was begun with prayer and ended with thanksgiving; it was opened with hope and closed with triumph. It was not only larger and more successful than any predecessor, but far larger and far more successful. The impression made upon a sympathetic attendant may be gathered from a few letters sent by Phineas Fearnaught, Esquire, superintendent at Hopewell Center, to his faithful wife, Lucinda.

Letter I

Detroit, Saturday Night, Oct. 15.

Dear Partner at Home:

These Sunday school people seem to believe what they say. They seem really to think that their work is about the biggest and best in the world, and that they are vastly honored in having the privilege of doing it. And they pray as though they had confidence that Somebody would hear and answer.

I am much obliged to you, good pal, for insisting that I lock up the office for a few days and think about the Convention instead of the court. You were right in saying that a man can be a good lawyer and at the same time a mighty poor Sunday school superintendent. I was getting rutty and rusty. Already I have ideas enough to give a hundred per cent improvement at Hopewell (Providence and deacons permitting), while the inspiration of meeting these enthusiastic folks has been like a draught from the Fountain of Youth.

As a matter of fact, the Convention proper has not yet opened and will not until Monday morning, but we have been having an Institute forenoon, afternoon and night. And such a place to hold it! Detroit has the finest Universalist church I ever have seen and one of the finest of any kind. The auditorium, of gray brick and stone and dark wood, with a stately, gold piped organ back of the chancel, seems to say, "Worship ye the Lord; worship Him with gladness." McCollester Hall has a fine Sunday school room with stage and anterooms; and the parish house is a large, elegant mansion only slightly changed for church purposes.

We began our Institute with thirty-five people from all parts of the country, and by night we had nearly twice as many. A big, tall fellow, who likes everybody, is in charge, and a pretty woman named Greene keeps busy taking names and giving out numbers.

I liked the first speaker, the Rev. Francis W. Gibbs, from Massachusetts. He is a blond and as full of vigor as he can stick. He introduced the whole Institute by an account of the beginning of the General Association and a statement of some things accomplished. I didn't know that ninety-six new schools had been organized or that last year five thousand members were gained. We must hustle at Hopewell.

The Rev. Laura Bowman Galer, who is smart as a trap and who, they say, is wife of the president of the General Convention, gave talks on elementary work which made my heart swell with love for the kiddies; Mrs. Mary I. Chamberlain gave bright ideas about handwork (we will try it); Dr. Mabel I. Emerson, who wrote the Senior Lessons that our boys like so much, talked about "Teaching Adolescents;" Carl A. Hempel, who looks every inch a man, told how the superintendent could make the opening service a help to building character, and the Rev. Helen F. Adams, an Illinois woman who was ordained when her husband went to war, showed how teachers can take a training course that will make them ten times as useful. During every speech I kept saying, "That's so, that's so," and putting down ideas in my note book.

A great day! Hopewell will have a better superintendent. One thing I have noticed—these people begin and end exactly on time. On that point I am going to reform.

Your loving husband,

Phineas.

Letter II

Detroit, Sunday Night, Oct.16.

Dearest Lucinda M.:

The Detroit Church is always beautiful. It must have looked especially so to this morning's preacher, for it contained three hundred people, as bright and eager as any minister could ask. The friendly chap, who proves to be the president of the Sunday School Association, spoke of our duties to future citizens, showed that there was not much moral and spiritual training outside of the Church, and tried to rouse everybody to interest in religious education. Then came the Sunday school, most of the classes being taught by some of the visitors. I went into the "Democracy Class" of adults, where a local man named Morrison stirred us with a live talk on Liberty.

At five o'clock everybody was back for a cheerful hour at the "firelight service," when we had songs, visits and some "good eats." The Y. P. C. U. meeting gave a tall minister named Gay, who comes from Chattanooga, a chance to talk very beautifully about the transfiguration. He thinks that we all ought to have our hours on the mountain tops of vision, to be followed by others in the valley of service.

Mr. Gibbs and Mrs. Galer had the two Institute sessions Sunday evening, he talking about the organization of the local school and she telling more about work with the younger children. I guess the larger hearing helped, for they both were even better than on Saturday. When Mrs. Galer came to the climax of her talk with a story of a boy who seemed incorrigible but who from over across wrote to his former Sunday school teacher as his only friend, I wished every one of our workers might have been there.

You'll find me different when I get home, dear Lucinda M. I'll be better informed, of course; but more than that, I'll be more patient and hopeful and faithful.

Your husband for keeps,

Phineas.

Letter III

Detroit, Monday Night, Oct. 17.

Dear Pal in Chief:

I know a good many things that I didn't know at nine o'clock this morning. When you suggest another Convention for me, you'll not have to urge as you did this time. Nothing could keep me home after this.

The report of the Executive Board at the business meeting this morning was an eye-opener and a heart-opener. I can't tell you now about all of its eighteen articles; but I learned that we ought to be using the standards, the slogans, the Loan Library and a good many other helps that we can have for nothing. It seems that the Sunday School Asscciation is a big enterprise, its treasurer handling some $23,000 a year. You remember reading an article by Sarah Morgan about story-telling. Well, it seems that she gives all her time to this Association now, and that we probably can get her to visit Hopewell Center. Hurrah!

The departmental superintendents, a dozen or more of them, told about their special fields, the Home Department, Teacher Training, Temperance and the like. Every time one of those five volunteer workers was speaking I was quite sure for the time being that his department was the most important of all. And I honored him for thinking so too.

In the afternoon came more Institute work, Mr. Hempel, Dr. Emerson and Mrs. Adams continuing their subjects.

To-night we have had a business meeting, one which combined business and pleasure. The Committee on Recommendations and Resolutions gave its report, through its chairman, the Rev. Luther R. Robinson. He is a most likable fellow.

The Convention stood for progress and instructed its officers to increase their work for new schools, more members and higher efficiency, and to make out a budget accordingly. It gave enthusiastic approval to a new catechism, which Mr. Robinson read.

Just before closing we elected officers—all the old board members but one. I was on the nominating committee, and I am proud of one thing. It was necessary to find a new second vice-president and I suggested the Rev. Laura Bowman Galer, one of our delightful Institute lecturers. She is elected and she will be a star.

I hate to think that this convention is almost over. Soon I'll be home to put into practise some of the fine plans that I have learned.

Yours as ever and forever,

Phineas.

Letter IV

Detroit, Tuesday Night, Oct. 18.

My dearest Joy-Mate:

It is all over! And I am more enthusiastic than ever. Lucinda dear, how blind I have been! How half-hearted I have been! I never have stopped to think that the most sacred responsibility and most wonderful privilege is that of helping God to train His children for happiness, usefulness, rightness. You wait until I get home! Things will happen in that Hopewell Sunday School.

Our attendants divided to-day. In the first place the ministers all went into a meeting of their own, so that during the morning and afternoon we had "niver a touch of riverence" among us. Truth to tell, we got along pretty well. We had group conferences, Mrs. Chamberlain demonstrating handwork, Mrs. H. E. Simmons telling how to teach adolescent girls, Mrs. Hempel showing how to use the sand-table and Mr. Hempel conducting a general round-table. I hear that all were good, but I stuck by "our Carl," who is a man after my own heart.

The meeting this evening gave us our climax. Dr. John Smith Lowe, the General Superintendent of the whole Church, the man you admired so much at the State Convention, came in and gave the blessing of the General Convention Trustees. He is a real orator, comparing well with the leaders in any Church. He is a big man physically, and gives the impression of being much heavier than he really is. Evidently he has his mind made up about the Sunday School Association, for he said impressively, "We are with you, morning, noon and night, every day and every way, now and forever."

That gave us a good start. Then came something unique. A minister named Line came up the aisle wearing a long black wig and representing "Mr. Weakly Wishington Woe." He tried to recite a lot of doleful verses beginning,"Ye who have tears, oh shed them now, nor check their saline flow," but he was continually interrupted by telegrams, supposed to come from different parts of the field and telling of good things accomplished.

Everybody knew what was meant by Mr. Milburn's subject of "Fifteen Hundred Dollars." He is a jolly fellow, an adept at raising money. In twenty-five minutes he secured, not only fifteen hundred but seventeen hundred dollars—more than a dollar a second. The largest offering before this year was that of thirteen hundred dollars in 1920, and the largest before that was four hundred. Did I give? Of course. I gave twenty-five dollars; then twenty-five for you; then five for each of the children; then twenty-five for my grandmother. It will be a good investment of a hundred dollars.

The grand finale came in the address on "Humanism and Religious Education," by Dr. Lynn Harold Hough, pastor of a great Methodist church in Detroit. This man, who used to be president of Northeastern University, is a veritable "little giant." He must have thought well of Universalists to have prepared for them such a scholarly, thought taxing address. He had the attention and appreciation of every person in the crowded church. His thought is that education is the hope of the world, that it must be a development of the personality, and that in the Bible we find the supreme text book in morals and religion.

Yes, it is all over. No, it is not over. This Convention will continue as a living, blessing influence all through the year. I shall be stronger and more efficient because of "Detroit, 1921." And if a vote could be taken of the other attendants, there would be a rousing response, "So say we all of us."

Your ever-loving partner,

Phineas.

Women's National Missionary Association

Maude Lyon Cary

WEDNESDAY morning, Oct. 19, the Women's National Missionary Association assembled in the Church of Our Father, Detroit, for its forty-third biennial convention. The opening service of worship was conducted by Rev. Maude Lyon Cary of New York.

Mrs. L. K. Seagrave for the local Circle and Mrs. S. L. Holmes for the state cordially welcomed the convention. Their sincerity was fully attested by the royal hospitality of Mr. Patterson's parish. After a greeting from the General Convention through its president, Hon. Roger S. Galer, to which Mrs. H. W. Reed of New York responded, the preliminary business of the convention was transacted, the reports of secretaries and treasurer indicating two years of gratifying progress.

Mrs. Agnes R. Conklin of Vermont introduced Mrs. Marietta B. Wilkins, on the national board for eight years and for two terms our president.

Mrs. Wilkins' address was not only inspiring but most encouraging, reporting progress in every branch of the work. She said in part:

"The W. N. M. A. was never in a more flourishing condition. Never have we had so large an increase in members, in interest and in enthusiasm, as in the last two years.

"There are many objects of work which are beckoning us on to renewed efforts and further accomplishment. We must have a new Midori Kindergarten building, containing two stories, to accommodate not only the kindergarten, but also the social service work of Matsu Koyama, who goes back shortly as one of our regular missionaries.

"The work in North Carolina has made great progress during the last two years, but now, as always, it has many needs, and makes many requests for help. Most important is a lot of land at Greensboro.

"Miss Powell, our new woman missionary, has established a splendid work at Inman's Chapel, Sunburst, where she has gathered sixty children from the mountains round about into her Sunday school. She has also started a very much needed kindergarten. Mrs. Haskell, our 'woman worker' with headquarters at Kinston, has won the hearts of all her people and is rendering most efficient service.

"The work of the Post Office Mission and Literature Secretary go on apace, the only limits being financial limitations which necessarily curb our desired expansion.

"Our pre-eminent interest this year is the work at Oxford, the birthplace of Clara Barton which we have recently acquired and renovated and which on Oct. 12 we dedicated. It is a place of great natural beauty, a farm of ninety-eight acres with valuable apple-orchards, berry patches and hay-fields. It is to be used in the future for some great humanitarian enterprise in memory of our greatest Universalist woman, who converted her Universalism into terms of life service. The whole denomination is asked to share the cost of this denominational work.

"In order to provide sufficient funds for our work which has extended so notably during the last two years, it is absolutely necessary to have a marked increase in our membership. We have only 8,000 women out of the whole denomination. We should have at least 50,000.

Mrs. Agnes R. Conklin confirmed Mrs. Wilkins' report of encouraging accomplishment in North Carolina, attributing our advance largely to the untiring efforts of our president herself.

An interesting feature of Mrs. Johonnot's report of the work in Japan was a series of "storiettes" of the lives of several of our Blackmer Home girls since they have carried the product of their sojourn at the Home, their happy, helpful, courageous Christian characters, out into the world.

Mrs. Wilkins read the following letter from Tei Yasumura to the convention:

Dear Ladies: This is just a little note to say that I never forget what you have done for me. I have fifty pupils in music, about a third very little girls. They are not only my pupils, they are my friends. Sometimes I play at concerts. I try to play for Christian societies like the W. C. T. U. and the Y. W. C. A. I am not doing much, but doing what I can. I will try my best wherever I go and shall never forget your kindness.

The reports of the departmental superintendents showed the result of much faithful and efficient labor on the part of these national workers and their corresponding state superintendents.

Much social service has been done along the usua lines, many cheerful letters written, 25,000 leaflets sent out by the Post Office Mission. More of our Clara Barton Guilds have studied mission books this year than ever before. More purely missionary meetings have been held and more money raised. More Circles have studied the senior books and more women have been reading them, 700 copies of "The Kingdom and the Nations" having been sold by our Publishing House thus early this year.

During 1920-21 our participation in the Murray Crusade was our most strenuous endeavor. For two years we have worked for new members, using the cards and other devices issued by the National Board. Our campaign culminated in an April Shower last spring which netted us 1800 new members.

With sincere respect and affection the Convention rose to greet our honorary president, Mrs. Cordelia Quinby, whom Mrs. Wilkins called to the platform. Mrs. Quinby spoke as follows:

"Dear friends, brethren and sisters, of the Universalist Church, all, compensations are very dear even to those of advanced years. I have been receiving compensations this morning. I hope that you have had the joy that I have in hearing these splendidly efficient reports, and I hope that you will go away and try to convert some of these slackers (I am sorry to call them that) who have let 8,000 members do the work that 50,000 women should do. Our work is not done until the Universalist message has been carried into every home in the world. Let us go home and carry this message that we have received to-day, that we can be larger."

The following officers were elected :

President: Mrs. Ethel M. Allen, Ohio.

First Vice-President: Mrs. James F. Albion, Maine.

Second Vice-President: Mrs. Wm. H. McGlauflin, Pennsylvania.

Recording Secretary: Mrs. Marian V. Lobdell, Ohio.

Corresponding Secretary: Miss Rena A. Paul, Vermont.

Treasurer: Mrs. Emma L. Bush, Massachusetts.

Literature Secretary: Mrs. Fred A. Moore, Massachusetts.

Trustees: Mrs. Maude Lyon Cary, New York; Mrs. Stanley Staring, Minnesota; Mrs. W. C. Caldwell, Indiana.

Chairman of Nominating Committee: Mrs. Janet Blackford, Connecticut.

Auditing Committee: Mrs. Mary S. Cole and Miss Ruth Hersey.

It was a rare treat to pause in the midst of business and enjoy a contralto solo by Mrs. McGlauflin.

We were also highly privileged in having with us several of our Southern missionaries, who gave sketches of their work in North Carolina and Tennessee.

The Rev. Dwight A. Ball of Kinston said in part:

"One can not get a view of a great state in seven months, and North Carolina is a great state, extending as far from end to end as from New York City to northern Maine. North Carolina is full of riches, not however fully developed.

"In the old days our representatives, Father Clayton and Dr. Shinn, went down two or perhaps three times a year, speaking possibly to 1000 people, without compensation or contributions from the people. To-day we have nine workers, and I, as only one, have spoken to 25,000 people in seven months. North Carolina has contributed $3200 toward this work."

The Rev. R. S. Kellerman of Durham told of his promising new work at Greensboro, where almost overnight a church society was born of the creative spirit of his vibrant Universalism—"thanks to the ladies of the North," Mr. Kellerman declared, "for only through them could we have done anything."

After Rev. Leon P. Jones of the Clinton Circuit had told a little of his impressions of North Carolina and of his recent work in Canada, the Rev. George A. Gay was called to the platform, and said a great deal in a few minutes.

It was voted to send greetings to our absent missionaries, and the morning ended in the spirit of the Master in a benedictory prayer for our missionaries by the Rev. Clara A. Morgan of New York.

Reports of the states opened the afternoon session. They evinced the fact that increased membership, larger service, more abundant contributions and deeper spirituality is the aim of our women. Mrs. Henry Rose of Newark struck the keynote when she gave the slogan of her Circle: "More love! Much service."

Massachusetts led the membership campaign with 300 new members, seventeen life, one patron. Maine followed with 153 new members, five life and one patron. New York was third with 120 new members, and ten life members. Vermont had sixteen life members, Ohio thirteen, California twelve. We have gained 111 life members in all. Texas was the only state to double. Little Falls, N. Y., had the largest gain among the Circles, 225 per cent in two years, from thirty-six to fifty-five, from fifty-five to 112.

Among other splendid accomplishments Rhode Island had 100 per cent mission study, every Circle having studied "The Bible and Missions."

Ohio, the wonderful, has set forth upon a crusade of her own to win a second kindergarten for the children of Tokyo. Mrs. Allen explained:

"We felt so good when we got through raising our Jubilee pledge that we wanted to do something more. We were asked to raise $10,000 and we raised $14,000 and just couldn't stop. We decided that as the Jubilee was for home missions we would raise our fund for our only foreign missionary work. Hence the Ohayo Kindergarten (pronounced Ohio), happily named, since the word 'Ohayo' means 'Good morning.' Seven thousand dollars are already pledged and another thousand in sight; $2000 are paid and earning interest."

Mrs. Wilkins told of the immediate need of a new building for the Midori Kindergarten, rejoicing us all by announcing the apportionment to the W. N. M. A. by the General Convention of $12,000 from the Big Drive fund for Japan. Profound thanks to the General Convention. The estimated cost of the new building is $15,000, leaving us but $3,000 to raise.

Dr. Keirn was invited to the platform and said:

"When I went to Japan the second time I found they had a small building in which they were holding a kindergarten. It was but a little building and now is far too small. One great mistake we have always made has been to build too small.

"The kindergarten has had a wonderful influence in Japan. Before we had that, the children in the neighborhood used to hurl epithets at the missionaries. Now they call gently and politely,—'Sensei, Ohayo,' 'Teacher, good-morning.' Your new building will not only house your larger kindergarten but will also furnish rooms in which will work this dear girl, Koyama San, when she goes back to Japan as your social worker."

Sweetly and gracefully, Matsu Koyama, in native costume, addressed her sympathetic audience:

"I am so glad I can be here and hardly know what to say. When I think I am only representative of Blackmer Home today I feel as though responsibility is too great for me to bear. I went to Blackmer Home when I was ten and think best way to express my thanks for all Blackmer Home has done for me is to go back as I am going to do to be missionary there. Out of Home grew Midori Kindergarten where were mothers' meetings, cooking and sewing classes and Sunday schools. We had to give up outside classes because building became so old and worn out.

"I thank this convention for $15,000 for new building with all my heart."

Subscriptions were taken toward the remaining $3,000, many states, circles and individuals pledging generously, and although the full amount was not immediately secured the W. N. M. A. anticipates no difficulty in financing this necessary project.

The climax of the Convention was reached when in ringing tones Mrs. Conklin read her inspirational paper, "Clara Barton—Universalist."

"We look backward a hundred years. Among the hills of Massachusetts, a few miles from Worcester, we see a New England home, father, mother and four children, the father a warrior compatriot of Mad Anthony Wayne, the mother his well-met mate. . . . Into this home on Christmas Day, 1821, a divine spark of life came out from the heart of God. That bit of life, truly a reincarnation of the spirit of Christ, unfolded itself in the personality of Clara Harlowe Barton."

Mrs. Conklin elaborated the thought that throughout the marvelous career of this wonderful woman, the all-embracing love and tenderness inspired by her Universalism animated her every thought, her every act of service and heroism.

Interesting reminiscences of Clara Barton were related by the Rev. Mr. Wilson, whose mother played with her as a child; by Dr. Bisbee, who stood with her in the Oxford church one day, before the pulpit of Hosea Ballou, while she told of scrubbing the floor herself as a girl, that her church might be clean and beautiful for the Sunday service; and by Dr. John Van Schaick, who was her pastor in Washington, D. C., and, at her passing, officiated at her funeral.

Pledges for the Clara Barton Memorial followed, and the Convention adjourned.

The Ministers' Meeting

AT the opening session, the Rev. George C. Baner of Ohio presiding, the devotional services led by the Rev. Lucy Markley, there were present nearly one hundred of our ministers, and before noon that number was exceeded. The Conference marked a glorious achievement, both in numbers and spirit, over the small beginnings of a number of years ago. We are developing a spirit of fellowship which is full of promise, and we were ready for the wholesome and inspiring address of Dean S. S. Marquis of the Episcopal Church, who has been showing the way to a larger social application of the Gospel without leaving the Gospel out. We have Dean Marquis' promise of the manuscript in full at an early date.

The discussion of the address was led by the Rev. John Van Schaick, D. D., of Washington, D. C., and the Rev. Walter Macpherson of Illinois. Dr. Van Schaick, out of his experience in the war and in social work, felt that Christianity could only be developed through a social program. Mr. Macpherson, through many experiences in connection with all forms of personal and civic service, had come to the conclusion that more thought must be given to the fundamentals of the Gospel.

Several others participated in the discussion leading up to the introduction of the social program which had been prepared, through a special committee, by the Rev. Richard H. McLaughlin of Massachusetts. It was the consummation of several years of study and experience and a rallying point for all the ministers.

We are printing it here as it was finally adopted by the Convention, to which it was referred by the ministers.

Social Service Program

1. By the adoption of the eighteenth amendment of the Constitution of the United States, the manufacture and traffic in alcoholic liquors has been made illegal in the fundamental law of the land. We call upon the citizens of America to be law-abiding, and upon the governments of states and nation to be law-enforcing.

2. The measure of the strength of a church is its service to its own community. We therefore call upon our churches everywhere to study the needs of the community in the midst of which they are located, and to prove their worth by ministering to these needs.

3. The moral and religious education of the young, through the instrumentality of church schools, boys' and girls' clubs, the prevention of delinquency before delinquents are made, is of immense importance. Such work should engage the attention of every church.

4. We believe that all persons who in this country are now suffering imprisonment or any other kind of punishment for disregarding what are known as its anti-sedition laws should immediately receive complete amnesty, and that those laws should be repealed without further delay, and that a copy of this resolution should be sent to our nation's President and to each member of Congress.

5. We declare for an enlightened reverence for the fundamental institutions of our country and a progress which is orderly and law abiding. We condemn all defiance of democratically established authority, whether it be state defiance of Federal law, departmental defiance of civic safety regulations, or whether it be the crime of cunning on the part of big business, or the anarchistic activities of the industrial worker, or kindred disobedience in other realms.

6. We declare for a restored and an increased liberal spirit on the part of all leaders and movements, in order that freedom of the press and liberty of the platform and other rights of self-determination may continue to be protected for the individual and for society.

7. We declare for an Americanized Americanism which reaches the native-born as well as the foreign-born with the moral democracy of co-operation for all, for the welfare of all and by the justice of all, and which tends to the development of an active community sense and fellowship.

8. We declare for the conservation of the family as the fundamental social unit, and we insist that all reforms and progress should be guided by the sense of this ideal regard, and that women's and children's right be also viewed from this comprehensive and fundamental unity.

9. We declare for the development of a new internationalism, drawing all the states of the world into a fellowship and sympathy with one another, and producing the United States of the world.

10. We submit the moral necessity of Americans being open-minded to whatever higher improvements other nations may have to offer the world's common progress, and being ready for the responsibility of states to move forward in reciprocal togetherness.

11. We declare for the abolition of class and industrial wars, autocratic combinations of capital and labor: (*a*) By giving equal opportunity for all who have the will and capacity for a college education; (*b*) by the proper conservation of the natural resources of our country and preventing individuals from exploiting them to their own profit, and by doing away with all monopolies which favor the few at the expense of the many; (*c*) by the establishment of labor boards throughout the country to settle disputes between capital and labor and so help prevent the destructive and obsolete methods of strikes and lockouts; (*d*) by governmental regulation of the price of the commodities of life, so as to secure for every honest worker the just reward of his labor, a living and not a bare existence; (*e*) by a co-operative system of social and industrial life which works toward an equality of effort, opportunity and life.

12. We urge the churches to adopt one or more of the following objectives during the year:

(1) Holding mass meetings with other churches to arouse public opinion to the necessity of limitation of armaments by international agreement.

(2) Promoting any of the following: Community or church forums. Community centers. Community health centers. Community surveys and exhibits.

(3) That men's clubs, and classes invite specialists in social problems to address them and that they make a special study of some of the following: The co-operative movement. The Golden Rule in industry. Race problems. Democratic management in shops. Local municipal government, recreation, housing, etc.

(4) That a special series of evening services be held with some great social theme and some strong speakers.

(5) That at conferences, men's union meetings, etc., there should be some common objective for study and discussion, such as: "Christianity and International Relations." "Christianity and the Nation." "Christianity and Industry." "Christianity and the Community." "Christianity and the Home."

(6) That churches throughout the denomination unite in this program as they united for the money drive and for membership. That extensive preparation be made and wide advertising used.

(7) That a group of ministers, no matter how small, pledge themselves to make endeavors along some of these lines. There will then be tangible results.

During the noon recess a luncheon for the minis-

ters was served, the object being to bring all into close fellowship, and at its close Dr. James F. Albion proposed the formation of a League of Ministers, which was cordially received.

At the second session the Rev. George A. Gay of Tennessee presided. The ministers were present in sufficient numbers to make a large congregation even in the big auditorium. The first speaker was the Rev. W. L. Stidger, pastor of one of the great Methodist churches of the city, who has made a success of a church in the crowded section.

We can only give a few paragraphs from the address but they will indicate the direction of his thought:

"The problem of the city church is the problem of different types of city churches—the downtown city church, the institutional city church and the residential type of city church, which has no problem at all in common with the down-town church. Mine is a sort of combination of all, with the institutional church as the type of structure, with bowling alleys, six or eight playrooms, roof garden, swimming pool, and all the equipment for an up-to-date institutional church.

"The most essential thing is to get in touch with the people through publicity that has punch and pep. I've never seen a newspaper that was not eager for real church news. The difficulty is the preachers don't get it in on time, or ahead of time if possible. The man who doesn't know by Tuesday what is going to be done next Sunday is hanging on to the hind legs of antiquity. Second, send a separate story, with a separate special heading, to every newspaper. Third, make it news and not comments on what's happened in the church or in general. That's the job of the editorial column.

"The prayer meeting is a problem of every preacher. We have what I have called 'Food, Faith and Fun Night.' A preacher friend wrote to me that he had adopted this title with one change, which I think is perhaps an improvement over my own. He calls it, 'Food, Faith and Fellowship Night.'

"1. At six o'clock we have our supper, from six to seven. We charge 35 cents for the meal. We have circular tables, where may gather families and Sunday school classes, committee meetings, and the pastor and special groups.

"2. We have four prayer meeting groups from seven to eight. First, five or ten minutes of gossip along spiritual lines. Then I preach a carefully prepared short sermon. We close with a prayer, a hymn read together.

"3. Recreational hour till ten-thirty."

The Rev. L. Ward Brigham, D. D., of Illinois followed with an illuminating address, stating that Universalism is the only foundation on which a great church can build, and the church must minister to all the people of the community and a church must serve all the interests of man.

The church in the less populous districts was the topic of the Rev. W. L. Thompson, secretary of Rural Churches for the Baptists. The rural problem was considered and it was contended that the type of intelligence is as high in the country as in the cities. He was followed by the Rev. E. V. Stevens of Ohio, who told in a simple yet altogether delightful way of his Universalist church which is doing the work of a community church and serving all the people.

The next step was along the lines of publicity, and the Rev. H. H. Niles of New Hampshire made some practical suggestions which we are glad to present:

"It is indeed an unalloyed pleasure for me to speak this afternoon on the question of Church Advertising. I am not going to give an address. I am simply going to offer a few observations.

"My first observation is that the world needs religion. To a group of ministers it would be presumptuous for me to say much on this point. The world is hungry for spiritual food, which alone can give strength and health to a broken and bleeding world. Religion and religion alone can satisfy that craving.

"My second observation is that the Universalist Church has the food for a hungry world. Our gospel, first proclaimed by that heroic Youth of Nazareth, holds within itself the possibilities of a Kingdom of Heaven on earth. The Universal Fatherhood of God, the brotherhood of man, the spiritual authority and leadership of Jesus Christ, the trustworthiness of the Bible as a guide and a revelation from God, the certainty of punishment for sin, the final harmony of all souls with God—these are the essentials of our faith which if they become dynamic in the lives of men and women everywhere would usher in the new and better day.

"My third observation is that the world does not realize its need and therefore we must make it understand. There are many methods of doing this. One is by advertising.

"The first step to be undertaken is called shot-gun advertising. In the first place put large ads in your daily papers with a sentiment like this: 'Mr. Business Man! Would you want to do business in this city if there were no churches here? If the teachings of the Church were withdrawn from the men and women of this community how long would it be before your business would be bankrupt? Think it over, then go to church somewhere, give it your support. A church can not live without members. It can not do its best work without you?'

"Get that into the paper on Friday and you will cause some men to think a whole lot before Sunday. Then send out letters and cards with similar thought-provoking statements.

"In your notices for Sunday's services, don't say, 'Everybody welcome.' They all know that. Say instead something like this: 'Many people find that something for which their hearts hunger by attending church on Sunday. Why not join them?'

"My fourth observation is that regularly the articles of our faith should be published in the papers with simple, straight, clean-cut explanations. At the same time mail out some of that splendid literature you may secure at the Publishing House. Use it. Occasionally when something big is reported in the *Leader* buy up enough copies to send to every one of your constituents.

"My fifth observation is that it is wise to put ads in the papers in near-by towns and villages. They are the springs from which our city churches draw their supplies. Look to the springs! Keep them bubbling and running.

"My last observation is: Deliver the goods! Settlement of the Irish Question, League of Nations, etc., are not what people go to church to hear. They go for comfort, strength, courage, fellowship with God, and if you give them those things they will come again and again."

The final session was given over to a "demonstration," "Success with the Evening Service," by the Rev. Henry R. Rose, D. D., of New Jersey, which meant that we were taken into a moderately darkened room and Dr. Rose went through the whole service as he gives it, including a fully illustrated story of a new book. He has made a wonderful success of his own meetings and this was a fine demonstration of how he does it.

The Fellowship Dinner in McCollester Hall was opened to the families and friends of the ministers, and the big place was crowded even to the platform. It was a good dinner, and then, under the Rev. Pliny A. Allen as toast-master, we took an excursion into Nonsense Land and all came out alive and in a condition to go to a Sunday School function. And the Ministers' Conference was over.

Some of the Details of the Convention

NOTHING could be more gratifying and stimulating than the scene at the opening of the General Convention. The great church was packed on the floor and in the gallery, and overflowed into the chancel. The glorious organ welcomed the worshipers, and then followed an elaborate and beautiful service, conducted by the pastor, the Rev. Charles F. Patterson, who was assisted by the Rev. J. W. Vallentyne of Illinois. The excellent choir of the church furnished the music, as it did at all the public meetings.

The Hon. Roger S. Galer, the president, called the Convention to order and the secretary, the Rev. Roger F. Etz, ascertained by calling the roll in part that there was a quorum present, and one of the greatest Conventions in our history was opened.

With our thought fixed on a World Church for World Service, it was fitting that the occasional sermon should be preached by a preacher with a world vision and a world experience. The Rev. Joseph Fort Newton, D. D., pastor of the Church of the Divine Paternity in New York, was selected for this distinction at our last Convention, and it is needless to say he measured up to the occasion. Taking for his theme "The Church of To-day," with rare sweetness of spirit and eloquence of diction he won and held the vast audience, and took them with him along the glowing path of his thought. We are glad to state that this sermon in full will be printed in "The Ambassador," and in that form should be freely circulated in all our churches.

Getting Down to Business

After the devotional meeting with which the second day opened, President Galer called the session to order, and the Rev. George E. Leighton, D. D., led in prayer.

Then came the "welcomes," of which we knew without the speaking, but it was pleasant to have them spoken. The speakers were Mr. George A. Walter, Deputy Police Commissioner, representing Mayor James Couzens, the Rev. M. C. Pearson, secretary of the Detroit Council of Churches, and Mr. W. T. Putnam, moderator of the local church, our host.

To these President Galer made appropriate response and then delivered his Annual Report.

We want to say in regard to this report of our president, that in a way it was unprecedented. We have always had good reports from our chief officer, but this one, the work of a layman and a lawyer as well as a loyal churchman, got hold upon the delegates and did not lose its grip, for, though referred under the rules to the Committee on Official Reports, it was voted unanimously that it be published by the Convention for general distribution. And therefore we are not going to publish it here, though later it will probably appear in the *Leader*, and any way it will be accessible to everybody. The president recounted the past achievements, including the Drive, the Murray Pilgrimage, the opening of the Western Headquarters and the establishing of District Superindencies. He spoke of his own official activities resulting in the saving of church property, and urged co-ordination of agencies and effort. But everybody must read it in full.

Then followed the report of the Board of Trustees, of which of necessity we can give only a portion, as follows:

REPORT OF THE BOARD OF TRUSTEES

Fellowship

The reports which have been received from Fellowship Committees show the following items:

Lay Preachers' Licenses issued	4
Licenses to Ordained Ministers	8
Licenses as Ministers	15
Letters of Transfer granted	28
Letters of Transfer accepted	25
Fellowship granted to Clerical Licentiate	1
Dismissed—secular business	3
Dismissed with recommendation	3
Dismissed at own request	11
Restored to fellowship	1
Restoration to fellowship denied	1

Ordinations: Julia M. Tobey, Cicero, N. Y., January 30, 1921. Edgar R. Walker, Cambridge, Mass., June 12, 1921.

The following persons in our Fellowship have died during the past year:

Rev. Emma E. Bailey.
Rev. L. M. Powers, D. D.
Rev. J. Frank Leland.
Rev. W. W. Curry.
Rev. Charles E. Bingham.
Rev. Joseph Smith Dodge, D. D.
Rev. N. S. Hill.
Rev. Walter Dole, D. D.
Rev. S. H. McCollester, D. D.
Rev. Phoebe A. Hanaford.
Rev. G. H. Bowie.

Finances

The financial reports of the Secretary and of the Treasurer will give the details of the financial transactions of the past year. They show cash on hand Oct. 1, 1920, $31,590.94; receipts from all sources, $381,686.87; total, $413,277.81. Disbursements for the year for all purposes, $391.771.41.

In connection with the Financial Statement your Board of Trustees desires to call attention to some interesting facts:

Our records show that for the past two years there has been a decided increase in the number of churches which are supporting the general denominational work and a greater spirit of co-operation in the forward movement which we are making.

For the year 1919-1920 there was reported a total receipts through General Convention Quotas and Cent-a-Day payments of $10,507.79, the largest amount ever received through these sources in one year. For the past year—1920-1921—the receipts from Quotas have amounted to $12,142.94, and from Cent-a-Day payments $853.63, making a total of $12,996.57. This makes a total increase over the previous year of $2,448.78 or approximately 25 per cent.

To bear out further the statement above made it is interesting to note that in 1919, at the time of the Baltimore Convention, 168 churches were eligible to representation because they had fulfilled the constitutional requirement in regard to quotas, while this year 264 churches are eligible, an increase of 56 per cent.

The following statement for the Japan Mission is also interesting in this connection:

The total receipts for the year from churches for the regular work of the Mission were $10,942.58, an increase of 91 per cent over the contributions for the previous year. The expenses for the regular work of the Mission and the Board of Foreign

Missions amounted to $15,202.84, an increase of 20 per cent over the previous year, and the deficit shown is $3,087.64, a decrease of 50 per cent from the previous year.

The Board desires in this connection to commend the work of the Board of Foreign Missions, especially through its Finance Committee, of which Rev. Fred C. Leining is chairman. Here again is a significant increase in the number of churches making contributions toward this work. Last year 155 different places were represented in the list of contributors. This year the list shows 240 different places represented, an increase of 54 per cent.

The Drive account shows total receipts for the year of $67,135.70 and disbursements of $64,531.12. Up to September 30, 1921, we have received through the Drive a total of $317,472.92 and have expended a total of $131,193.06.

Funds

During the year there have been the following changes in connection with the funds:

Gloucester Endowment Fund	$ 2,441.00
Gunn Ministerial Relief Fund—from Drive	17,657.06
Gunn Ministerial Relief Fund—Merrill bequest	2,000.00
Gunn Ministerial Relief Fund—Receipts	325.13
Twentieth Century Fund Drive—Assignment	500.00
Richmond Fund—Income added	53.99
Eliza Rich Fund—Income added	193.09
Church Extension—Income added	188.49
Ada Tibbitts Fund—Income added	38.09
Bliss Fund—Income added	59.65
Annuity	250.00

New Funds have been created as follows:

E. A. Dicker Japan Fund	$ 1,000.00
Atlanta, Ga. (sale of property)	19,869.77
Spokane, Wash. (sale of property)	5,710.85
Whitewater, Wis. (sale of property)	1,998.00
Oshkosh, Wis. (sale of property)	3,377.23
Wilkes-Barre, Pa. (sale of property)	1,250.17
Crane Bequest	11,369.11
Perry, N. Y. (Drive)	400.00
Murray Grove Association	31.80

This makes a total increase for the year of $68,711.43.

Unfinished Business

The following amendments to the Constitution were adopted at the Baltimore Convention, but to be effective must be adopted again at this Convention:

To amend Article V, Sec. 1, of the Constitution to read as follows:

'The officers of the Convention shall be a President, a Vice-President, a Secretary, a Treasurer, a General Superintendent, and a Board of Trustees, all of whom, except the General Superintendent, shall be elected by ballot of the Convention. The General Superintendent shall be elected by the Board of Trustees."

To amend Article II, Sec. 1, of the Constitution by striking out the words "the General Superintendent and."

Also, Article V, Sec. 3, of the Constitution, to read as follows:

"The Board of Trustees shall consist of twelve members, the president and secretary of the Convention being members ex officio."

(Adopted.)

The Drive Funds

Assigned by subscribers to local purposes	$529,959.63
Jubilee Fund of W. N. M. A.	100,000.00
Assigned by subscribers to specific purposes	60,088.17
Unassigned subscriptions for denominational purposes	376,834.93
Total Drive Subscriptions	$1,066,822.73

Of the unassigned subscriptions $345,758.98 has been appropriated to date from available funds; the list shows the objectives to which the appropriations were made.

Denominational Administration

Western headquarters	$ 5,250.00	
Gloucester celebration	5,000.00	
Drive propaganda and expense (about 1 per cent drive)	12,395.36	
John Murray Lectureship	4,000.00	
Commission on Public Welfare	5,000.00	
Universalist Comrades	2,000.00	
Committee on Literature	1,000.00	
Crusade expense	3,256.54	
		$ 37,901.90

Missions

Japan (Shizuoka, residence, kindergarten)	$70,000.00	
Home Missions	60,000.00	
Denver, Col.; Galesburg, Ill.; Hutchinson, Kan.; St. Paul, Minn.; Tarpon Springs, Fla.; St. Petersburg, Fla.; Miami, Fla.; Waterloo, Iowa; Binghamton, N. Y.; Bridgeport, Conn.; Minneapolis, Minn., Tuttle; Portland, Me., All Souls; Washington Heights, N. Y.; Washington, D. C.		
Regional Superintendents:		
Mid-West	6,000.00	
Southern	10,200.00	
		$146.200.00
Universalist Leader	$60,000.00	
Sunday School Association	17,500.00	
Y. P. C. U.	17,500.00	
Ministerial Relief	17,657.06	
		$112,657.06
General Education:		
Lombard College	$12,000.00	
Crane Theological School	6,000.00	
Canton Theological School	6,000.00	
Dean Academy	3,000.00	
Ferry Beach	2,000.00	
Historical:		
Gloucester	10,000.00	
Murray Grove	10.000.00	
		$ 49,000.00
Total		$345,758.96

Note: The usual factor of safety of about 10 per cent represents the amount subscribed which will perhaps never be paid.

Note: For particulars as to what has been accomplished from the above appropriations, members of the Convention are referred to the pamphlet, "What the Denomination Is Doing with the Proceeds of the Drive," prepared by the General Superintendent.

Note: The major proportion of appropriations are made on a five year basis.

Reference to General Convention Resolutions, 1919

Obedient to instructions to the Trustees of the General Convention expressed in resolutions and recommendations passed at the Baltimore Convention, the following has been accomplished:

First: The 1920 celebrations at Gloucester and Murray Grove were carried out successfully on a scale creditable to the church history, and a volume "From Good Luck to Gloucester" was published.

Second: Arrangements have been made to place a memorial lectern and tablet in the Parish Church at Alton, England, where John Murray was baptized.

Third: The John Murray lectureship has been created and under the direction of Dr. Frank Oliver Hall speakers have been provided, itineraries followed and concrete results such as the establishment of a new church at Miami have been accomplished

Fourth: A Cabinet consisting of the President of the General Convention, the Chairman of the Board of Trustees, Secretary of the Board of Trustees, Chairman of the Finance Committee, and the General Superintendent, has been created for the purpose of attending to important matters between Board meetings.

Fifth: A Council of Executives has been created composed of denominational officials and heads of departments for the purpose of promoting co-operation in all denominational activities. This action taken in accordance with instructions from the Worcester Convention.

Sixth: A Committee on Literature has been created for the purpose of supervision and direction of denominational literature.

Seventh: A Committee on Public Welfare has been created under the leadership of Dr. Frank Oliver Hall, comprising sixteen departments which in co-operation with the chairman are establishing demonstration centers in various communities and are furnishing leaders for public service work.

Eighth: A Western headquarters has been established at St. Paul's on the Mid-Way in Chicago for the purpose of co-operative efficiency among the affiliated organizations of the denomination.

Nine: Regional superintendents have been instituted in two sections, the Mid-West and the South. This has already resulted in the re-establishment of many inactive churches and in the establishment of new churches.

Tenth: Armenian relief. Under the leadership of a special committee appointed by the Board collections for Armenian relief have been made as follows:

Sunday school offerings, 1919-1920	$10,586.55	
Sunday school offerings, 1920-1921	8,576.46	
Churches and individuals	45,238.96	
Payments through other agencies	6,462.06	
		$70,864.13

This is especially noteworthy, not only because it is the largest single offering for an undenominational philanthropy ever made in the history of the Universalist Church, but because it comes right in the wake of the Drive.

We recommend that this Convention authorize the appointment of a committee of three persons who shall officially represent us at conferences with the Near East Relief, though not with power to commit the denomination to any course of action, and who shall keep our people informed of conditions and needs in the Near East.

Eleventh: The Murray Anniversary Membership and Constituency Crusade. As a logical follow-up of the Drive the Crusade has been launched, which to date has resulted in most creditable membership gains and a very considerable increase in that which is more important, denominational morale. This Convention will mark the celebration of the first chapter of the undertaking, the continuance of which we heartily recommend.

Twelfth: The resolution of the General Convention calling for legal advice concerning the Constitution and By-Laws resulted in the appointment of a special committee to rewrite and revise the Constitution and By-Laws. This committee will report at this session of the Convention. We commend the report and recommend its adoption.

Japan

We call attention to the marked progress made during the last two years in our Japan work as shown through detailed reports. Not only has the Drive Fund made possible enlarged equipment, but the interest awakened in the churches through more systematic giving has greatly increased the regular income.

We commend especially to the Convention the plans of the Board of Foreign Missions for placing the Japan work in the budget of our churches, for increasing support of missionaries in mission points by individuals or groups of individuals, and for such educational work as shall bring the need of missionaries to the attention of Universalists everywhere. The increasing conclusion among thoughtful people that world-friendship as expressed through missionary work is more than the hobby of a few, but is interwoven with the very fabric of international relations, should make this field of service one of strong appeal to our young men and young women.

The Council of Executives

One of the organizations which has grown out of the multiplication of enterprises by our Church is the Council of Executives. It is without any legal powers and is purely a grouping of the heads of departments for conference over plans and resources. The General Superintendent is chairman and the General Secretary is secretary. Making up the Council are the President of the W. N. M. A., of the National Sunday School, the Managers of the Y. P. C. U. and of the *Leader*, the chairmen of the John Murray Lectureship, of the Board of Foreign Missions and of the Board of Trustees.

At a recent meeting a communication was prepared and sent to the Board of Trustees stating that it had been the conclusion of the Council that in the future campaigns for money should not be undertaken until there had been a thorough agreement as to the plan and purpose of the campaign by all organizations represented in the campaign. And that in the apportioning of the funds obtained, the general good of the Church be considered by all and that a specific apportionment be made before the Drive be undertaken. The Council further urged that no financial campaign should be undertaken by any single organization which should in any way trespass upon the general campaign carried on by the General Convention or which should not be completed before the date of the general drive.

Recommendations

In accordance with the facts set forth regarding the new undertakings now progressing so favorably, and in face of the approaching demand for further funds, if the present progress is to be maintained and if new fields are to be accepted, the Board would recommend to the Convention action on the following lines:

We recommend:

(1) That the Convention instruct its Board of Trustees to enter upon the outlining of a new Drive and the fixing of the date and extent of the new campaign. It is, however, urged that the date of the starting of the campaign be made the first of January, 1923, if in the opinion of the Board the financial conditions of the country shall have become favorable to such an enterprise.

(2) That the next drive be undertaken for funds to be devoted wholly to denominational purposes, (1) such as carrying forward the present enterprises of church extension and (2) the initiation of new programs which are already appealing to the imagination of our Church.

(3) That in all future drives for money, all the departments of the Church, related in any way to the General Convention, shall give especial attention to plans in which all may co-operate, and that in the apportioning of such general funds the main aim shall be the furtherance of the welfare of the Church as a whole.

(4) That the Convention recommend the establishment of a National Universalist Church at Washington, D. C., which may also serve as a national Memorial Church. In accordance with your former instructions, the Board of Trustees appointed a committee to study the situation and report plans as to such a church. This committee has made its report to the Board, the report is elsewhere presented to the Convention, and we ask approval of the Convention for the general plan presented by this committee.

The Board would ask that the matters of a new Drive and the making of a National Church in Washington be made early items on the calendar of the Convention.

Conclusion

Of necessity this report from the Board of Trustees deals mainly with problems of finance. The primary work of this Board is to look after the business of the general denomination, but it should be borne in mind that the real progress of our Church has been marked more by progress in spiritual lines than even in material lines. Never before has our message been so much in demand by the world and never before has it seemed to

be the only message that meets the complex conditions of the present day. A canvass for members, the development of the Comrades movement, have been more than increased figures for Universalist purposes. They stand for moral and spiritual manhood, devoted to world service, and your Board after a careful review of the material and spiritual situation in our Church brings you this conclusion, that the Universalist Church was never so much alive to the establishment upon earth of the Kingdom of Heaven after the pattern of the Sermon on the Mount under the leadership of Christ.

Respectfully submitted,

Lee S. McCollester, Chairman.
Roger S. Galer.
James F. Albion.
Louis Annin Ames.
Charles L. Hutchinson.
Walter A. Presbrey.
Mary Campbell Rice.
Richard E. Sykes.
Joseph M. Tilden.
Vincent E. Tomlinson.
Roger F. Etz, Secretary.

As they came in their order the different officers gave account of their stewardship. The General Superintendent, the Rev. John Smith Lowe, D. D., like the president, took the delegates by storm as he outlined the service which had been rendered by himself and others in his department, but here again we must forbear introducing this long report, for by vote of the Convention it is to be printed as a separate document for free distribution. In his catalogue of interests of the Church, he called attention to the revision of the Constitution, which was well started on the way during the session. He asked for attention to the Social Problems of the day, the Church and World Peace, and the recruiting of our Ministry. He gave us a thrilling Program of Action, which culminated in the vision of the National Cathedral to be built in Washington. This report will become a genuine missionary document, summoning our own people to service and commanding the interest of those outside.

The report of the Commission on Church Architecture was given by Dr. F. W. Perkins, that on Foreign Relations by Dr. McCollester, and on the Murray Lectureship, Public Welfare and Literature by Dr. Frank Oliver Hall.

Murray Lectureship

About three years ago when we were discussing what we should do in reference to the 150th Anniversary of the founding of our Church, and it was decided that we ought to have a celebration at Good Luck and Gloucester, and the Murray-Gilman House Association ought to be established, it struck the minds of the members of the Board of Trustees—and especially Dr. McCollester—that we ought to do something different, that we ought to create a kind of spiritual memorial of John Murray, that we ought to perpetuate the spirit of this man who went up and down this country preaching the gospel of his time. He proposed the establishment of a John Murray Lectureship, and the idea in his mind was that a man in the spirit of John Murray—not with the old interpretation of things as John Murray gave them to the world—but in the spirit of that great man of a former generation, go out and preach anywhere he could find a hearing.

So this idea was that there should be one man set apart as a Murray Lecturer. I want to call to your attention—I hope you have noticed—that the keynote of everything that has been said in this Convention is "teamwork." We are going to work together as a team in the Universalist Church. About the time they invited me to become this Murray Lecturer, I became involved in other things which made it impossible for me to do it, and so it worked out in this way: that instead of trying to have one man try to do this business we should do teamwork. It has long been in the mind of a great many people in our denomination that the larger and stronger churches lay hold of the stronger men, and they are confined, and necessarily so, to the work of a particular church all their time, and we thought if we could take these men and put them out in the field and let other churches get the benefit of what they have to say, it would be of more benefit to the whole denomination. So we hit upon this idea, that this committee would pick out a strong man and ask his board of trustees to release him for a month and then send him out as the Murray Lecturer to do some significant task, and I want to say in praise of the Universalist churches and their growing loyalty to the denomination that I have made that request to no church where the request has not been granted with absolute freedom. The trustees and the people of the church have said, "Why, yes, here is the man. Take him and use him in this larger way."

The first thing we did was to ask Dr. Bisbee to go into Florida and do some preaching for us at Miami. Then, we asked Dr. Tomlinson to go clear across the continent. He went for a month, from the Atlantic to the Pacific and back again, and preached forty time in thirty days to great audiences. And then they wanted some help in North Carolina and I asked the church at Salem to lend us Dr. Milburn, and we sent him down for a month under Harry Canfield, who was trying to take care of ten churches at the same time. Mr. Milburn preached for a month, and Canfield told me he tried his best to tire him out, but Milburn tired him out, and came back fresher than he was when he went away. He lives by and eats up that kind of work. About the same time I went into the church at Haverhill and asked for Dr. Coons, and he went out and did yeoman service for us. Then Stanley Manning took a trip to the West, and went down into Texas, and we laid hold, by the gift of the trustees, of Dr. Perkins and sent him out to the heathen of Illinois and Michigan, and then Dr. Brigham to Kentucky.

Last of all, last summer I had been impressed with the fact that the smaller churches, the country churches, had been largely neglected since the days of Shinn. The remote churches were somehow feeling they were out of touch with the denomination, and I had some talk and some correspondence with them, especially with the Superintendent of Vermont, and last summer Dr. McCollester and Dr. Tomlinson and Charles Tenney and myself and some altogether lovely and beautiful women, went the whole length of Vermont and held services every day and tried to get hold of those people of Vermont and to interest them in Universalism. And if I am to judge by results and what the people have said, it was a howling success. We propose to do something similar in Maine, in Ohio, and Kentucky, and we'll divide the teams up, but we'll do that thing next summer in a still wider way. That's the business the Murray Lectureship is engaged in now. I believe we're doing a good thing.

Report of Commission on Public Welfare

The Board of Trustees, at the Baltimore Convention, was directed to appoint a Social Service Secretary, and they agreed it would be a good thing to do if they could find the right man, and they appointed a committee, and the committee looked for that man and had consultations with different men and discovered that any man that they wanted and that they felt confidence in to do this kind of work was engaged in some kind of work from which they did not dare take him away. So again team work. We said: Why, a group of men can do more, know more, than any one man, so let's organize our men who are doing things and get them to do things, not specifically in one place, but help all the denomination. And so we organized what we called the Staff. I'm going to ask to have distributed, when I get through, the leaflet which will tell the story in more detail. We have sixteen men on that staff, and I hope that you're proud of them. There's no better combination of more skilled and devoted men in any Church in Christendom to-day.

Professor Skinner is now writing a book on the whole subject. That book will shortly be out and sent to every minister in the denomination. He has a fund of information on all of these subjects, and if you want to know how to study them the man to get in contact with is Professor Skinner.

Second, Charles Pennoyer, who has got the idea of community organization and education, called Americanization. Mr. Pennoyer has established a station at Attleboro. He has his whole community at his feet. If you want to know how to organize your community for educational purposes, consult with him.

Third, the forum. Mr. Marshall, who knows more about that than any man among us.

Fourth, employee and employer. The antagonisms between men who work with their hands and men who work with their heads, and men who don't work at all. Ask Arthur Nash.

And so on. I think that's better than to try to get one man to do the whole business.

Then, of course, here's the man for philanthropic organization, one man who has made a specialty of that one thing, John Van Schaick.

And if you want to know how to finance these things, ask Dr. Perkins.

If you want to know how to make yours a health town, ask a man who has made his town a health town—Dr. Armstrong, who has made Framingham that—they call it health town, for he's practically eliminated tuberculosis in Framingham.

Arthur Grose has been engaged in character-building in the army. He brings that service.

Now then, there's your staff. If you're interested, why we'll undertake what we're trying to do. If there's anything you want to do for the benefit of your struggling community, we'll undertake to co-operate with you in any possible way, and the General Convention, out of the funds you have contributed, stands ready to pay all bills within any reasonable limit. That's the work as outlined at the present time of the Commission on Public Welfare.

Report of Commission on Literature

The mission of this commission is two-fold. In the first place to pass upon such material as is placed in our hands by the Publishing House, with the question: Shall we print or not print, or refuse it, or what shall be done with it? We pass upon it. Second, it tries to prevent duplication, so that the Women's National Missionary Association, the Sunday School Association, the Young People, shall not cover the same ground, so that there shall be team work in the publication of literature of our denomination. If the Board of Trustees wants to produce new literature, we'll undertake that task.

We have published the new book by Dr. Fisher, "Which Way?" which I hope will find its way into the hands of every member and teacher of adult classes. No more splendid contribution has been made to the work of our Church in my opinion in the last ten years than this book of Dr. Fisher's.

Rev. Fred C. Leining reported for the Board of Foreign Missions, and revealed that the past year has far exceeded any preceding year, not only in the amount of money collected, but in the number of churches contributing. The progress in Japan is very encouraging and will be rehearsed to our people as fast as possible; meanwhile it has been anticipated in the fine Japan Number of the *Leader* which appeared last week.

From Auxiliary Organizations

The Universalist Church is getting to be a big family and the children came home to give an account of their doings.

The Women's National Missionary Association was represented by the new national president, who reported progress in every field and every department, and especially their achievement in securing the birthplace of Clara Barton.

The Young People's Christian Union, through the Rev. John Ratcliff, reported that the Senior Union has increased in membership during the Crusade period approximately 59 per cent and the Junior Union a little over 100 per cent. For a year and a half the Union has been responsible for the support of the missionary work in the state of Texas and has increased its contributions to Japan nearly 100 per cent in two years. The newest undertaking of the Union is the training of its members in the principles and practise of Christian stewardship.

The General Sunday School Association was represented by the Rev. Laura B. Galer, the new vice-president, her report showing increase in work and workers and a most encouraging outlook.

Our youngest organization is rapidly becomng our strongest. Mr. R. W. E. Hunt, the president, brought a glowing report of increase in interest and numbers, and later the Comrades "demonstrated," as we shall see.

We believe in education and have made our contribution to educational interests, and we heard from some of our schools and colleges. Mr. John A. Cousens, president of Tufts College, gave a splendid talk on "Education as Related to Religion and Life." President J. M. Tilden spoke for Lombard. For the Universalist Publishing House the manager, Dr. Harold Marshall, was the speaker, and Dr. George E. Huntley spoke for Murray Grove, Rev. W. R. Rowland for Ferry Beach, and Dr. T. A. Fischer for the Historical Society.

How the Drive Was Driven

Of course all were interested in every phase of the drive for money and men, and the General Superintendent picked some of the ministers whose churches had gone over the top to tell us their story. And here we have them as examples of what we all might and ought to do:

G. A. King, Markesan, Wis.: "I was told that I was to come here and tell you how I did it. In the first place I didn't do it, but I must give credit to every consecrated man and woman who has had anything to do with our work in Markesan since 1856.

"In the first place I believed what was told us at Baltimore and I meant what I promised, that I would do the best I could. When I went to candidate at Markesan in March, 1920, I commenced to work. I began to talk up the membership and I have kept talking it up until Sunday night, when I saw the last one of my members before I started for the Convention, and our work is not yet done nor is the increase completed.

"When the request from our General Superintendent came to appoint a committee or chairmen of committees to take hold of this work I did what he requested. I appointed the chairmen of four committees and acted with them and called on every prospect in our parish. I divided the number among these people and each one called on the prospects. Then the chairmen of the committees proposed that we have a meeting, a big meeting. Then I sent for Rev. Luther Riley Robinson and he came to us for two weeks.

"When I put that before my people I made up my mind that like a great many others of us I had opened my mouth very wide and placed one of my feet therein, because they all said we can't do it. Every one of them said, 'I for one will not go to church every day for two weeks.' They said to me, 'Now there's one thing that we do not want and we will not have, and that

is a revival meeting.' Here is what we got. Advertised good news revival campaign and the result is that we made a gain of 141 per cent in the church, 200 per cent in the Sunday school, 300 per cent in subscribers to the *Leader* and 900 per cent of Comrades."

W. J. Taylor, Wausau, Wis.: "How did I get the 181 per cent? We did not have any drive, any campaign such as evangelical people are likely to have. I have never believed in sensational methods. I simply got at the different organizations and we found what ought to be organized and went to it. We had the drive for the liquidation of our debt, and we paid off a debt of $18,000 just by ordinary methods. We didn't give you any money at that time and were rather ashamed of it, so we gave Lombard College a good lift. We got the most out of our own people locally. It is a good idea to invite outside people to come in. We had six or eight of them. Had the president of Lombard. No methods, simply went to it and did it."

Mrs. Pennoyer, Attleboro, Mass.: "I might say that the pastor of Murray Church believed that the program offered at the Baltimore Convention was to be fulfilled, and he with the help of others set out to do it. At first they had a get-together supper so as to outline the thing to certain responsible individuals. Of course it was presented to the church what the church was to do, and it was voted that the church should do it. And then the captains were appointed and some committees, and these captains and committees reported, but the entire list of prospects was gone over by the pastor with the assistance of some of the committee, and most was accomplished by the quiet pegging away of the pastor, if I may be permitted to say so. It was done because he believed it could be done."

Clinton Moulton, Dolgeville, N. Y.: "The minister of the Dolgeville Church also being at the Baltimore Convention, went home impressed with the fact that it was the anticipation that the job could be and should be done. It was the heart conviction of that minister that it ought to be done and that he must do his part in bringing it to pass.

"The only purpose, it seems to me, that we fellows who are called upon to speak should have is to say to you that the thing after all wasn't half as difficult as a lot of us thought it was. There wasn't in spite of all fears any serious difficulty, it just went. God was behind it. All of us who failed to get into the swing of that thing lost a great lot of enthusiasm and joy and blessing. Why, the joy that comes into the heart of the minister is something that is wonderful, but the minister didn't do it all. Our people gathered enthusiasm and encouragement, got themselves on the job, and they went out and talked to their friends and neighbors, and in the spirit of Jesus Christ pledged themselves to human service, and now I want to say to you that with that enthusiasm it seems to me we ought to go still further on and in greater measure achieve the work of God and His Kingdom in our community. I pledge you here that the Crusade shall be urged on and pushed on and led on so that we make our Church grow as it ought to grow and will grow if we all do our duty."

Fred Line, Junction City, Kan.: ""The president of the telephone service in Kansas said we need less of the 'thou shalt not' and more of the 'come in, let's go' spirit, and that was the spirit that animated the people in Junction City when we tackled this thing that couldn't be done, and we did it. We wanted to make them think they were part of a great thing—the putting across of a program of action which would result in the building of a great Church. We started in with the Sunday school, organized a live-wire men's class. In the Ladies' Social Circle the membership in 1919 was forty; in 1920, sixty-five. I told the ladies I wasn't satisfied. This last spring we celebrated with an over the top service, having increased that membership to 101."

H. L. Crumpton, Brewton, Ala.: "I did what I did because back of me there is a congregation of willing workers with hearts open, with purses open, and with the church doors open. It was they and the Holy Spirit."

H. H. Niles, Comcord, N. H.: "I immediately organized. Told people what was wanted and told them to go to it. Members of my parish asked me if we couldn't get help from other sources, and I called for our General Convention officials and made them come to the frozen North. We made use of the literature which is published by our Publishing House. We mailed out and distributed that wonderful little leaflet entitled Church Membership; not once did we do it, but again and again. We also used "Seed Thoughts," another very good leaflet. We used all these things and continued on our way, letting the people in the church do it and I preached the gospel on Sunday. It was my job when they called me to come there to preach Universalism for all it stands for, and I have been doing it for four years and if there is any reason why the people come to my church it is this. I preach Universalism Sunday after Sunday in my pulpit and let the men do the work. It is their church. But the greatest reason why we had what little success we did was because we made use of that great force in the world which I call prayer. And if you folks want to succeed in this world, then again and again you want to go down on your knees, and ask the people in your congregation to join you and pray for whatever you wish. My only reason for succeeding is that my people were prompted by the minister to do their own work in their way."

C. B. Etsler, Claremont, N. H.: "We have been inviting men to come to our church to get acquainted with Jesus Christ, the friend of man. They haven't seen fit to respond very generally. Well, we said, if the men won't come to us we will go to them. We will go where they are. We followed out the Worcester plan with this difference, that our workers were assigned to prospects of approximately the same age. They went to see the people that needed a friend. They undertook to assist those who needed friends in finding some medium of expression for their social idealism. They established sympathetic friendship with them in the factory, on the streets, at the theater, at the playground, wherever they might. They convinced these prospects of their disinterested friendship and then they found that it was a very small step from social idealism to religious idealism, and having convinced the prospects of their friendship they simply brought them to the church and introduced them to man's best friend, Jesus Christ."

V. E. Tomlinson, Worcester, Mass.: "When word goes out from headquarters, it is our business to do our best. And so during these two years, there hasn't been a communion service in which we have not received members. We have at the present time 658 members. I have given that church the slogan of a church of a thousand members. We are going to reach it. Why not a church of 1,000 in a city of 200,000? I have done very little of this. I have had a very small part in it. The people have been organized. I said, Now I want volunteers, all that will help stand up, and the church stood up. We believed in it with all our soul. We preached it. We got the people to believing in it. They all went to work to help. And it seems to me the simplest thing in the world.

"The first day of 1922 falls on Sunday, and that is to be our next communion in Worcester. Now that is the day. Won't you people, you ministers that haven't really taken off your coats, won't you feel the hour has struck for you, and won't you make your plans to try to bring in people to begin the new year in that way? We have a glorious faith, we want it to go forward; we want Universalism to become universal, but it will never be done until people consecrate themselves to it, until ministers and people alike just put their hearts right into it.

The Superintendency at Work

The policy of the Board to use and enlarge the plan of District Superintendency gave peculiar interest to the meeting on Thursday evening, when Dr. Lowe made a demonstration with three men from distant fields. It was a great occasion, for it revealed the widening and deepening influence of our work,

and had a real touch of the missionary spirit. The speakers were the Rev. F. B. Bishop from the South, the Rev. L. R. Robinson from the Middle West and the Rev. Bernard C. Ruggles from the Pacific Coast. We have these addresses in part and should like to give them here in their proper setting, but they must be held over to be an interesting symposium later.

The Business Session

Though there was business all along the way, Friday morning brought us face to face with the heart, or hearts of the whole matter, in the reports of the Committees on Resolution and Official Reports. These we are publishing with indications of the action taken. Here also came up "The Social Program" which had been adopted by the ministers at their Conference and which is published in full in connection with that report. It was during the consideration of these matters that the fine discussions occurred which at times were warm, but never as flaming as the newspaper reports seemed to indicate. In fact, we have never had a more sane and wholesome discussion, or one conducted in a more Christian spirit. There were differences of opinion, marked and sharp, but all in good part. There has always been a little tenseness of feeling as to where the emphasis should be placed by our Church, upon the social or the religious motive, but it seemed that we have all been sitting at the feet of Jesus and we have heard, some of us at least, for the first time, that we are to love God with all our heart and our neighbor as ourselves. And it was manifest that we are all of one mind as to the outcome, and our differences as to methods were but to increase our efficiency. Here will follow these reports, and we would we had the space as we have the disposition to give at least a part of the discussion. However, it is not so important that we know how the tree is grown as that we are privileged to eat the fruit thereof.

Report of the Committee on Resolutions

1. Declaring the act of the President in calling an international conference for the reduction of armaments to be one of the most important steps this country has ever taken, the first resolution pledged sympathy and co-operation in this noble endeavor, and urged our churches everywhere at this time "to proclaim and practise the gospel of peace on earth, good will among men, to the end that wars may cease and justice be established."

2. Since advertising has become an indispensable method of reaching people for all kinds of objects it was resolved that the Board of Trustees be instructed "to consider the advisability of creating a Department of Advertising and placing a competent expert at its head, to promote greater publicity of our church locally and in general, and to enter upon a wide and vigorous campaign in advertising."

3. Deploring the prevalence of divorce in the United States, uniform marriage and divorce laws were favored and our people urged individually and collectively to strive for their passage.

4. The new Board of Trustees was requested to appoint fraternal delegates to the International New Thought Alliance.

5. The action of the Illinois Convention in adopting Rev. Chujiro Kawabata as its Japanese Mission representative and assuming responsibility for his salary was commended, and the plan recommended to other states for careful consideration, "in order that our Mission work may be underwritten by responsible organizations of our churches, rather than depending upon the broadcast appeals."

6. In view of the opportunity the Chinese people offer to Universalism, and of the fact that "one Huberty James, a convert from the Mission field to our Universalist Faith, did preach the word and demonstrate the ministering spirit of Universalism even unto an heroic martyr's death in the Boxer rebellion," it was resolved that we honor his name and memory by reinstituting mission work in China, and that our Foreign Mission Board be instructed to assume the responsibility of sending at least one medical missionary there, either as an individual worker, or attached to some institution already at work, the action taken, together with such program for future work as shall be feasible, to be reported to our next General Convention session.

7. Referring to the serious problems perplexing the world to-day, and declaring it to be "the purpose and desire of this Convention to reaffirm its belief in Christian religion, as the fundamental inspiration and guide to civic liberty, government by law, the practise of justice and free expression of the minority, while accepting the rule of the majority," it was resolved:

(1) "That we, the members of the Universalist General Convention in regular Biennial Session assembled, do hereby reaffirm our confidence in the keynote of our religious faith, 'the Universal Fatherhood of God,' as the one fundamental teaching of Jesus, out of which he drew his entire philosophy, and assert our positive belief that the problems of the Universal Brotherhood of Man can be solved only by the practise of the Golden Rule, 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them,' which he declared to be the 'law and the prophets.'

(2) "That the Universalist Convention hereby consecrates its full constituency and all its resources for the next two years to an intensive effort to teach the Social Gospel of Jesus above announced, as the solution of all our social, industrial and economic problems, giving it as a challenge to the entire community in which they minister.

(3) "That this Campaign be known among us as the Christ Crusade, and that all our ministers and churches, both by general and direct appeal, be called upon to dedicate the energy aroused by the Murray Crusade to forward this visible establishment of the Kingdom of God on earth, so that peace and love through righteousness may bless all mankind."

(4) "That the Trustees of the General Convention be charged with working out the details of this Christ Crusade."

8. Expressing appreciation of the loyalty of the sons and daughters of our country manifested so conspicuously during the Great War, and deploring the evident failure to care adequately for those wounded and incapacitated, it was urged that one of the first considerations of the nation should be the just treatment of those who have thus suffered.

9. With gratitude to the Rev. F. W. Whippen for his work as State Superintendent of New Hampshire, and regrets that ill-health has compelled him to resign from that work, greetings were sent him, and best wishes for his speedy recovery.

10. A resolution that this Convention authorize the appointment by the Board of Trustees of one of our powerful and persuasive men as Recruiting Officer to attend school and colleges and seek candidates for the ministry was referred to the Commission on the Ministry.

11. Declaring that the Universalist denomination has always been found in the front of Christian Idealism, and that the expressions of religion which emphasize the importance and necessity of fortifying the inner and personal life for the mastery of adverse material circumstances and physical conditions are a natural fruitage of the basic principles of the Universalist faith, and the Universalist Church is the natural home of many people who have realized these truths in their own personal experience, it was resolved that provision be made to assist in the equipment and education of such of our ministers and people as may be interested in this form of service, and that these resolutions be given as wide publicity as possible, that scattered and unattached Liberal Christians may be attracted to our faith.

12. A resolution commending the trustees of Westbrook Seminary, the first educational institution in our denomination,

for making a campaign for an endowment fund of $250,000 and pledging assistance in the work was referred to the Board of Trustees.

13. Recognizing the fact that, since the Young People's Christian Union has been a large factor in training the present generation of workers in the Universalist Church, and is now engaged in training the workers of to-morrow, it deserves the support and encouragement of the Church, and especially of those who have formerly been members of the organization, it was resolved that the Convention approve the organization of a Y. P. C. U. Alumni Association to bind together informally those no longer members of the Union, but who desire to continue among themselves the followship of their Christian Union days, and to have a means of expressing in practical fashion their interest in the Y. P. C. U. of to-day. (Referred to the Board of Trustees.)

14. "Resolved, that we hail with joy the communication of Bishop Nicolai of Serbia entitled 'Will America Watch Christianity Die?' and that we pledge our sympathy and co-operation in such a movement."

15. "Resolved, that the Board of Trustees of this Convention is hereby instructed to appoint previous to the next session of this Convention some person to serve as publicity agent to whom all speakers on the program shall be required to submit two weeks prior to the Convention abstracts of their addresses and sermons."

15. The Cass Avenue Methodist Episcopal Church of Detroit, through its pastor, Dr. Robert L. Tucker, having offered the Convention the use of its edifice for this session, gratitude was expressed for this neighborly offer and the Secretary requested to send a copy of this resolution to Dr. Tucker.

17. A vote of thanks was given to our friends in the parish and in Detroit for their hospitality.

Report of the Committee on Official Reports

The following recommendations were adopted:

"Inasmuch as the spirit of this Convention has lifted us all to a point of vision where we see more clearly than ever before the universality of Universalism, and believing that, just as the whole world is to-day turning to our Capital for leadership in world affairs, just so will the religious world inevitably turn to Universalism, your Committee unanimously recommends that the Board of Trustees of the General Convention begin at the earliest possible moment to plan for the building of a Cathedral Church of our Faith in Washington, D. C."

That the Convention authorize the Board of Trustees to formulate plans for a new Drive for funds, with authority to set the amount and extent of the new campaign, and to fix the date for its commencement. That the next Drive be for funds to be devoted wholly to denominational purposes, such as carrying forward the present enterprises of church extension, and the initiation of new programs. That in all future Drives for money, all the departments of the Church, related in any way to the General Convention, shall give especial attention to plans in which all may co-operate, and that in the apportioning of such general funds the main aim shall be the furtherance of the welfare of the Church as a whole. "It is suggested, however, that the date of the starting of the campaign be made the first of January, 1923, if in the opinion of the Board the financial conditions of the country shall have become favorable to such an enterprise."

That the Board of Trustees be instructed to act at once on the recommendations adopted at the Baltimore Convention, instructing the Board to undertake the formulation of a plan for the pensioning of our ministers who have been long in the service, and to report at the next Convention a definite and complete plan of action.

That men and women of training and ability be secured who can give of their service either in preaching or work in church auxiliaries to keep the fires of religion burning on the altars of churches in small communities or in churches which are pastorless. That some method be devised to secure to our Church the services of ministers who from whatever reason are [illegible] cular pursuits, suggesting that the Commission on the Increase of the Ministry send a kindly, sympathetic letter to all our ministers not in active service and to all laymen formerly active ministers, hoping thereby to add the talents of some of these trained men and women to the work of the Church. That we endeavor to conserve our ministry by realizing that youth is idealistic, impetuous, courageous and conscientious, and that if our constituency, both ministerial and lay, would deal more patiently with each other, seeking each other's good qualities, remembering that time, patience, experience and co-operation will tend to promote mutual understanding and develop the best in humanity, then we shall produce results which will give greatest strength, stability and influence to the Universalist denomination.

That the Board of Trustees appoint an Advisory Business Committee whose duty it shall be to render to local parishes advice on business matters, especially to consider unproved budget systems, methods of raising funds for parish needs, the handling of trust funds, and in general be ready to help in the straightening out of business problems which may from time to time confront our parishes.

That the Board of Trustees be instructed to prepare and publish an adequate year book to contain the accounts of this Convention together with general information of the denomination substantially as found in the Universalist Register.

"We recognize the splendid work done by those who are in charge of, and those who have spoken for, the John Murray Lectureship. We desire at this time to express our appreciation for their services and recommend a continuance of this work of spreading the truths of Universalism."

That our churches take advantage of the illustrated lectures, literature and exhibits provided by the Board of Foreign Missions. place a definite sum in the annual parish budgets for the work in Japan, also accept the suggestion of the Board to use the bi-pocket or duplex envelopes, which permit weekly missionary offerings, and that the sum of $20,000, the amount required by the Board for the year's work, be apportioned among the churches of the denomination, according to the best judgment of the Board of Foreign Missions and the Trustees of the General Convention acting jointly.

"We recommend most heartily the establishment of the Commission on Public Welfare as a distinct step in putting Universalism into practise; and to the end that its agencies may be more widely known and used throughout the denomination, we recommend a campaign of education through the *Leader* as well as by the circularization of ministers and local church officials."

That the Commission on Temperance and Public Morals of the Universalist General Convention be discontinued, inasmuch as its functions are now performed by the Temperance Department of the Commission on Public Welfare.

That the Board of Trustees be authorized and instructed to formulate and adopt a Budget System covering Convention receipts and expenses and further that the Trustees be authorized and empowered to make appropriations in accordance with such budget when adopted.

That the policy of regional superintendency, that is bearing such a rich fruitage in the Southland and in the Middle West, be continued.

That hereafter the Committee on Official Reports and Recommendations, the Committee on Resolutions, and the Committee on Nominations, be appointed at least two months before the convening of the Convention, and the names of the Chairmen of such committees be published in the *Universalist Leader*, in order that such committees may receive suggestions from members of our denomination and also that the committees themselves may be able to give more careful consideration to matters coming before the Convention.

That our churches and people be urged to give every possible form of support to the schools and colleges founded under Universalist auspices.

That a committee be appointed of three persons who shall officially represent us at conferences with the Near East Relief and other national organizations like the American Relief Administration of Herbert Hoover, and the American Red Cross,

dealing with war misery throughout the world, though not with power to commit the denomination to any course of action, and who shall keep our people informed of conditions and needs in the Near East.

That the Order of Universalist Comrades, which has made such a prominent place for itself during the past two years in the work of the Universalist Church, be encorsed, and that every church in the denomination take advantage of this order that is really mobilizing our man power.

"The railroads desire to grant certain concessions to our general workers, and to our special workers as they go out on our general denominational work. The Interstate Commerce Commission is in agreement with the railroads in this matter, and therefore we recommend that the Trustees of this Convention appoint a ministerial agent in Boston and Chicago to represent this Convention in negotiating with the railroads on this matter."

Very cordial greetings were received from the Unitarian Conference and from the National Spiritualist Association, to which fitting responses were sent.

Greetings and congratulations on the occasion of the anniversary of his birth were sent to Dr. John Coleman Adams, and greetings and sympathy to the Rev. F. W. Whippen, State Superintendent of New Hampshire, who was prevented from being present by illness.

From the Report of the Committee on Credentials there were about two hundred delegates present, we believe representing every state in the Union.

A resolution expressing fraternal interest in the New Thought Association and suggesting a delegate for the convention was adopted.

It is always good to have many invitations to entertain the next Convention, for the invitations are sure to entertain the Convention that now is! At first we had Rochester, N. Y., Providence, R. I., Greensboro, N. C., and Chattanooga, Tenn. These were all presented with winning appeal, but of course all could not win, so Greensboro withdrew in favor of Chattanooga, and unity in the South triumphed over division in the North, and the vote was in favor of Chattanooga.

There were great speeches all along the way, and we have some of them, notably the one by Mr. Arthur Nash on the Christ Crusade. Many of these we shall use to enrich our paper in the weeks to come. It would be much more satisfactory to set them in their place in the program, but space will not permit.

The morning devotional meetings were marvelously well attended and glowed with the spirit which possessed us all.

To adopt a new constitution in peace and harmony after the years of delaying, and destructive differences over paragraphs, with which we have been sorely afflicted, was one of the best indications of the workings of the Christ spirit, which grows apace. This new constitution will have to pass the next session of the Convention before it becomes operative, but we are on the way toward facilitating business.

It was with genuine gratitude that the Convention by vote recognized the hospitality of the Detroit church, and the fine music furnished by organist and choir.

The election of officers resulted as follows:

President, Hon. Roger S. Galer, Iowa.
Vice-President, Richard Billings, Vermont.
Secretary, Roger F. Etz, Massachusetts.
Treasurer, Joseph B. Horton, Massachusetts.
Trustees for four years:
Louis Annin Ames, New York.
Charles L. Hutchinson, Illinois.
Henry R. Rose, New Jersey.
Arthur Nash, Ohio.
V. E. Tomlinson, Massachusetts.
Trustees for Two Years:
R. L. Richmond, Vermont.
Mrs. W. H. McGlauflin, Pennsylvania.
Preacher of Occasional Sermon, Rev. John Coleman Adams, D. D., Connecticut.
Place of meeting, Chattanooga, Tenn.

Friday Night Public Service

One of the richest and most inspiring of the Public Meetings was held Friday evening with Mr. A. Ingham Bicknell of Massachusetts presiding. Fine music was furnished by an augmented choir. The three speakers were Hon. A. H. Reid of Wisconsin on "Some Fundamentals," the Rev. Clara Morgan of New York on "Initiative," and the Rev. B. G. Carpenter of Illinois on "Making Universalism Work." We are fortunate in having good reports of these addresses which we shall publish later.

The Order of Universalist Comrades

There were several climaxes during this altogether remarkable Convention, but probably the most unexpected and dramatic was the Comrades' Banquet at the Hotel Cadillac. There was a like banquet in the same place a decade ago when the Convention met in Detroit, and that was bigger in numbers, because the whole membership was invited, and in those days the women far outnumbered the men, as they did in most Churches, but this time only the men—no longer "mere men"—came together to show their enlistment in the work of the Church, and to carry on the Crusade until the whole Church goes over the top to victory in human service.

More than one hundred and fifty real men, most of them laymen, sat down in the beautiful dining-room, none but the splendid management knowing what was going to happen, and even the management, with all their wisdom, had something in the way of a surprise coming to them. At the meeting in the afternoon at at the church, the business had all been cleared away and the old board of officers re-elected, which was but justice, for the annual reports had shown marvelous increase in membership and pledging of support to the local churches and to our Mission in Japan, and laying out a program for an advance all along the line. And here we all were foregathered together, for what? No one knew.

We ate the good dinner, we sang the popular songs, and had our picture taken, which turned out a wonderful example of portraiture, and then we looked to the long head table where sat the officers, the speakers, and the chief guest of the evening, Bishop Williams of the Episcopal Church.

President Hunt said it was good for us to be there, for we were in the finest fellowship of the world —a fellowship which extends beyond our own borders to all others of like ideals, and to that great company of our brave men who went over-seas to help bring the world to sanity and brotherhood.

President Tilden of Lombard, the toast-master,

was a whirlwind of wise wit and good-humored wisdom as he introduced the speakers.

It was expected that Bishop Williams would be wise; and he was. Not less was he witty. He said he had been solemnly warned against us by a noisy minority of the Evangelicals, but he had made a discovery that we were more Orthodox than we think, and he proceeded to show that we believed in a hell, the only hell sane people believe in, and it is our business to get rid of the hell of meanness and greed and selfishness and injustice here in this world. He said we believed in conversion, and regeneration and the new birth, and we are working at them. In fact, we are Orthodox in applying them as the Social Gospel. And then he spoke of the Christ Crusade we are instituting as "the challenge of the present times to the Christian Church," and said we are to find it a lonely path, and we shall have to pay the price as every man does who takes that road. But the path of service is the path of salvation.

With a word picture of Winchester Cathedral as a background, he made an appeal for the simple fundamentals of the Gospel as the only foundation upon which anything worth while could be built.

In the absorption of the age in things seen and material we have become blind to things spiritual and material; religion has fallen into innocuous desuetude. Realities were for things seen and handled, religion was concerned with home life; in charity it might wipe up the floor but not turn off the spigot! Religion might save a soul, but could not look after the injustice and sin in the world. In the world the thought was that greed was the only thing which will make things go. All this extended out to national and international life. Then came the storm of world-war and bankrupted idealism.

Just here the speaker paid a fine tribute to Woodrow Wilson and his idealism which has stamped its enduring impression upon the whole world, and then asked, "What are we going to do?" and in every field of life's activity he set the ideals of a Christ Crusade as our only goal. And then the Bishop with thrilling eloquence leaned upon the words of the Master, giving hope and cheer to whoever builds his house "upon these sayings of mine."

The great message of the great Bishop brought us all to our feet in spontaneous consecration.

And then came Louis Annin Ames.

Whoever laid the plan for this meeting successfully hid himself, for it was spontaneous from beginning to end. If Mr. Ames had any idea what he was setting off, he kept the match well hidden, and we did not know what had happened until we were all on fire. He told or hinted at the story of the organization and then as he talked there seemed to unfold in his mind and heart, and then in words, the vision of a glorious Cathedral Church in Washington to be a memorial to the Universalist boys who went over-seas. He did not finish his speech, for he was interrupted by some one from Ohio who in behalf of his state pledged one thousand dollars, and then another representative of another state pledged a thousand, and another twenty-five hundred, and then Ohio raised its subscription to five thousand.

And so it went on, without a word of solicitation, in sums of thousands and then in big hundreds, until people began to ask for time to go home and consult with the home guard. But by that time the sum of thirty-five thousand three hundred dollars had been pledged—the largest sum ever raised within a brief half hour we had ever experienced.

And the joy and gladness of it! Our Comrades, already pledged to build a home for boys in Japan, swung into line with songs on their lips, ready for the great adventure of a big service.

Detroit will be memorable in our Church history for a session plethoric with good; all along the way we were getting together in inspiring fellowship that was prophetic of larger service than we have ever known, but with the background of a Convention rich in achievement and richer in promise, this meeting of our men stands out as the glowing climax, for it means not only the big subscription of money, but it means the rallying of our men to the service of the Church.

A few very appropriate words from our General Superintendent, Dr. John Smith Lowe, closed the memorable meeting.

The Concluding Day

It was "Big Sunday," a gloriously big Sunday. It was the climax of the week. Though many had gone home, the big church was packed in the morning, well filled in the afternoon and filled to capacity in the evening. The participants had a good deal to live up to, and they did it. The pastor, the Rev. Charles F. Patterson, conducted the morning service and the Rev. Herbert E. Benton of Pennsylvania preached the sermon, and he has promised to furnish us with the manuscript at an early date.

The consecration meeting—which we have inherited from our children of the Y. P. C. U.—in the afternoon, was in charge of Dr. L. Ward Brigham, and was well arranged. Dr. Brigham made a fine address which we have in line for publication, and then he called for half a dozen of the younger ministers to come and give their testimony as to the sense of consecration, how they got it and what it means. We of the older generation are improving, and if we are attentive to our young teachers we shall be stirred by the spirit. No one who was at the consecration meeting will fail to urge more and more that kind of service.

The Evening Service

Very appropriately Dr. Lee S. McCollester, a former pastor of the church, and the chairman of the Executive Board, was in charge of the concluding meeting, and incidental to his office he told what he thought of the Convention which was drawing to a close, and these choice words appear at the head of our second page, leading the opinions of others.

The speakers of the evening were the Rev. Frank D. Adams, D. D., of Illinois on "Dare We Meet the Challenge?" and the Rev. Marion D. Shutter, D. D., of Minnesota on "God Within the Shadow."

These were great addresses and deserve and will have publication as soon as we can arrange.

So ends the Convention of 1921—the best yet in our history, but pointing to that which is better.

Crumbs Swept Up

"God will smile upon our work as well as on our worship."
President Galer.

"Any education which is not founded on religion will not endure."
Dr. Sykes.

"The average man of to-day is as hungry for God as was the man of a century ago."
L. R. Robinson.

"The office of the Church and religion is to put the world in the hands of Christians."
Bishop Williams.

"Jesus was the truest Universalist of history."
President Galer.

"There is only one problem before the Universalist Church to-day and that is the problem of ministers."
F. B. Bishop.

"God never closes a door without opening a window."
B. C. Ruggles.

"We are just hibernating on the stairs."
Clara Morgan.

"Competition has broken down; co-operation is the religion of Christ."
Bishop Williams.

"We are going forward until the whole world is under the reign of Universal Brotherhood."
R. W. E. Hunt.

"The time is coming when labor will no longer be a commodity; you can not use it and then throw it aside."
Bishop Williams.

"Of course in a very true sense Jesus was not the founder but the finder of the Church."
Dr. Newton.

"The only aristocracy is the aristocracy of service."
Louis Annin Ames.

"He who expects little gets little."
H. E. Benton.

"If there has ever been a good man, there will be another and there will be many."
Dr. Newton.

"As one believes in the social applications of the gospel, I think the church should come out in no timid cowardly way. I want to say I consider this Christ Crusade the greatest thing the denomination has ever attempted."
E. A. Lewis.

"The duty of a church is to build up first not a strong organization, but a strong influence."
C. H. Pennoyer.

"The fellowship of righteousness, the unity of goodness, was not born yesterday, it will not die to-morrow; therefore, those who speak of the downfall and passing of the Church use words without sense and without historic meaning."
Dr. Newton.

"Universalism proclaims as a fact what we express as a hope."
S. P. Reccord (Unitarian).

"I wonder how we can be content with hell beyond the wall."
H. E. Benton.

"The real unity of the Church has never been broken at any time."
Dr. Newton.

The Papers of John Pererin

VI A World Without a Sea

SOME years ago, sailing through the Aegean Sea, I could descry a number of small islands in the offing. Of these one was pointed out to me as the island of Patmos. It seemed to be a desolate little rock amid great waters, and I understood in a moment why the "new earth" of the Apocalypse was a world without a sea. In that world, there would be no old men marooned on lonely islands, looking hungrily across a wild waste of waters for a fellowship which was denied to them.

This is no longer the way we think of the sea. We have conquered it and converted it into a highway. To-day, it does not separate; it joins. George Meredith has given us the modern Christian doctrine of the use of the sea:

> "It is to knit with loving life
> The interests of land to land,
> To join in far seen fellowship
> The tropic and the polar strand.

Nevertheless the Seer of Patmos was essentially right. From the new earth every hindrance to fellowship will have vanished.

Certain of our poets have spoken of a tragic loneliness that seems to surround the human spirit. Thus Longfellow: We are

> Ships that pass in the night and speak to each other in passing—
> Only a signal shown . . . then silence again and darkness;

and Matthew Arnold:

> Yea, on the sea of life enisled
> With echoing straits between us thrown
> Dotting the shoreless watery wild,
> We mortal millions live alone.

But it is not true that there is a loneliness which is fated and can not be overcome. To be sure, there are souls hedged about with so invincible a reticence, surrounded with ramparts of love so impassable, that we leave them in their solitude, supposing them to be sufficient unto themselves. Some such people I have known; and my experience has been that, save for a few morbid and misanthropic spirits, these lonely folk are starving and crying out for fellowship.

Yet though there be no loneliness to which we are doomed, there is a loneliness to be sought out for ourselves. We moderns live too much in public (which is not the same thing as living in fellowship). We are no longer familiar with the solitudes and the quiet places—being, alas! only altogether happy in the hum of the crowd and the clatter of the streets. We have become fearful of ourselves, too fearful to face ourselves alone. Yet God has some things to say to you by yourself, things to whisper in your ear. God's deepest things are spoken in a voice so still and so small that you can only hear it when the din of men has died down, and you find yourself alone, perhaps in the dear

quiet of your own familiar chamber or on some moorland where you share with the wild fowl the stillness of the outer court of heaven. There are times when, as between God and you, two's company and three's none.

Other than this sought-out loneliness, there is no loneliness which is not a disease or a sin, the disease of the misanthrope and the shy, the sin of the proud and the selfish. This manner of loneliness is something not to be endured or tolerated; it is something to be obliterated and overcome. On the sea of life, it is our business not to be travelers but mariners, sailor-men who make of the ocean a bridge of souls. The sailor is he who turns the sea into a common carrier of men and of the things by which men live. He is the symbol of the essential Christian character, of that ministry of fellowship which is the genius and soul of true Christian living. God knows, there is need of bold and adventurous sea-farers among us who will venture out on this wild sea of conflict and controversy, of class-antagonisms and hatreds, to subdue it, to reopen sea-routes that have been abandoned, to relay cables that have been cut, to bring somewhat of unity and fellowship to life once more. And perchance a crew of such venturers may find that they have taken with them in the ship the Lord of Life, who will as of old rebuke the winds and the waves, and say *"Peace, be still."*

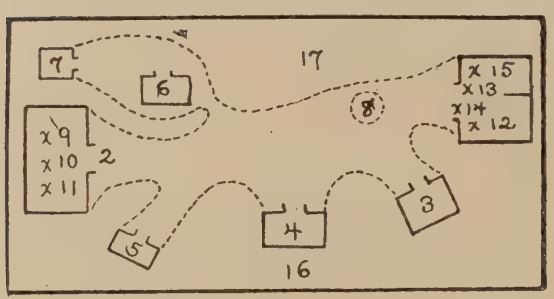
"Fellowship is life; lack of fellowship is death; fellowship is heaven; lack of fellowship is hell." So John Ball said in his sermon, and it is a true saying. We are members one of another; and we never reach the joy of life except as we play the part, as we go forth beyond all frontiers of kinship or friendship or class-interest, to create a human unity as wide as the world, to knit the strands of the world's life into a fair and many-colored fabric.

Father of Men, who hast so made us that we only find ourselves in each other, that we make the best neither of ourselves nor of our brethren except in a living and unreserving fellowship, grant us the spirit of Jesus, friend of publicans and sinners, lover of castaways and derelicts, forgiver of his enemies, that we may bring his purpose to a sure end, bestowing peace on them that are nigh and upon them that are afar off, so making of the twain one new man. For their sakes, let us, like him, dedicate ourselves to the great enterprise of building a world of Life without a sundering sea. Amen.

The Sand Table

Miss Frank Austin

JESUS TAKEN TO GOD'S HOUSE



1. Home of Jesus.
2. Temple.
3. Schoolhouse.
4, 5, 6, 7. Houses.
8. Well.
9, 10, 11. Lawyers.
12. Joseph.
13. Mary.
14. Jesus.
15. Water jar.
16, 17. Grass, flowers and trees.

Place dolls in schoolhouse for teacher and scholars.

Place dolls in front of houses.

AT Christmas we always have a lesson about a gift God gave to the world. Now what was that gift? Yes. A baby boy. What day do we celebrate as his birthday? Yes. Christmas Day. What was the baby's name? Jesus. I am going to tell you a little more about Jesus and his parents when he was a boy before we begin to-day's lesson.

Mary and Joseph were very happy with their baby, just as happy as our papas and mammas were when we were babies. Now when he was only a few days old an angel came to Joseph in a dream and told him that he and Mary must take the baby Jesus and leave Bethlehem and go to Egypt, because the king wanted all the baby boys killed. He was a very cruel king, wasn't he? Anybody is bad and cruel who wants to hurt a baby. As soon as Joseph told Mary what the angel had told him, they hurried to get ready to go, because they did not want anything to happen to their dear little baby. So at night they started on their long journey. They rested by day and traveled at night because they felt safer, and so at last they reached Egypt.

Then after a while an angel appeared to Joseph again, and told him that the king who had wanted all the babies killed was dead, and he and Mary could go back to their home again and not worry any more. Just think how happy they were to be able to go back to their home in Nazareth, and don't you think their friends were all glad to see them back again?

Yes, I am sure they were, just as we are always glad to have our friends come to see us or come back to their home after they have been away on a journey. Don't you think we are?

This lesson is also about Jesus. He is now twelve years old. He has grown up to be a big boy. See! (Point to doll dressed in purple.) He is as tall as his parents. (Point to Mary and Joseph dolls.) Jesus was loved by every one and God loved him, too. Now listen, for I want to tell you why every one loved Jesus. It was because he loved his parents and every one he knew. And he paid attention to what he was told. And when he made a promise he always kept the promise. Now, if we are kind to one another and keep our promises people will love us. Jesus loved God and God loved him. By doing good kind

acts every day he pleased God. Now we can do just as Jesus did and God will love us.

Jesus went to school just as you do. Here is the schoolhouse. (Point to schoolhouse.) Here he went every day. He learned all about his people, and how good God had been to them, and what God expected him to do. Let us watch Jesus go to school. (Have one of the children move doll Jesus to the schoolhouse and put him inside, where there should be other dolls who represent pupils.) There he is in the schoolhouse studying his lessons. Now you have nice books to learn from; well, Jesus did not have books like yours. He learned from a roll of parchment or thin paper, and it was fastened at each end to a roller something like your mamma's rolling pin. You all know how a rolling pin looks, don't you? Now, when Jesus studied he had to unroll the parchment from one roller to the other. Don't you think it must have been rather unhandy to do this? It surely was not as easy as what you boys and girls have today.

Well, school is over and Jesus and his little friends are coming home. (Move dolls from schoolhouse to their homes.) Often Jesus carried water for his mother. See, he is going to get a jar of water for her now. (Move doll Jesus to well and also a water jar made of cardboard.) Now he is going home with the jar full of water. (Move doll Jesus back home and also the jar.) You see they had to go to wells to get their water. It is so much easier for us now. We only have to turn a faucet and the water comes.

His father was a carpenter, and Jesus helped him, too. Just as you can help your parents so Jesus helped his. Now Joseph is telling him something. (Have doll Jesus move to doll Joseph.) What do you suppose Joseph is telling Jesus? He is telling him that the next month they are going to Jerusalem to a great feast, to the temple. People went once a year, but did not take small children. Joseph now tells Jesus that he is twelve years old and according to the law he can go with them. Jesus was, I imagine, very happy to go and see the great temple and to worship there. We like to go to places with our folks and have a good time, don't we? And we like to come to Sunday school, too.

Now Mary (point to doll) is busy, too, getting their clothes ready. When you go on a trip anywhere mamma always fixes your clothes and makes pretty things for you to wear while you are away, doesn't she? Well, Mary is doing the same thing, and she has everything ready in time for them to start on the long journey.

And Jesus is so happy he can hardly wait for the time to come to start, just as you boys and girls feel sometimes when you are going away. Now they start. Let us watch the people get together for this long journey. (Move dolls from the different houses out into the road, also the camels and donkeys.) They all move along together towards the temple. As they journey they sing and talk and laugh and have a pleasant time. At last they come in sight of the great city of Jerusalem. They are very happy.

Jesus has kept close to Joseph and Mary. (Keep dolls Jesus, Mary and Joseph close together.) You see he does not want to get lost. Now that the people are here in Jerusalem they attend the services at the temple every day for a week. See, they are going into the temple now. (Move dolls into the temple and place doll Jesus by the three lawyers in center of temple.) Now we will make believe it is the last day of the meetings. They have all been here for a week and they are all starting for home. (Move dolls from the temple into the road and start them on the homeward journey. Leave the doll Jesus in the temple with the lawyers.) They have traveled all day and now it is night and here they stop to rest. Of course Mary and Joseph look for Jesus. They had thought all day that he was with some of the rest of the company. Now they can't find him and they look everywhere. (Move the dolls around as if looking for Jesus.) Just as your parents would look for you if you could not be found.

What do you suppose they did? Go home without him? No, indeed, they did not. Well, Mary and Joseph are going back to Jerusalem to see if they can find Jesus. (Move the dolls Joseph and Mary back into the temple.) Now where do you suppose they found Jesus? In the temple. (Point to Jesus doll.) Yes, and he is talking with the lawyers. You see Jesus was very anxious to learn about everything, and he was asking the lawyers questions about different things. Don't you ask questions when you don't understand about things? Of course you ask some one who does know, don't you? Mary and Joseph were very much worried because Jesus was missing, just as your parents would be if you were missing. Now Jesus knows his parents are worried, and he has made up his mind never to do anything that will cause them to worry about him. He would like very much to stay and ask some more questions, but he goes with his parents. Now Mary and Joseph have found Jesus and they are going home. (Move three dolls towards home.) So back to school and daily work he goes for many years. Until he has grown up to be a man, he stays at Nazareth with his folks.

I hope all of you boys and girls will want to learn all you can and get all your lessons every day. But remember not to worry your parents. They love you and want to do everything for you. And you must try to do as Jesus did for his parents. Help them every day and in every way you can.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Silver Mine

THERE is a place where they mine for silver, and some of those who seek it find it, and the number of those who do not is as sixteen to one. And this did they tell me concerning one great mine where now they take forth silver and lead in great quantities.

Eleven long years did they dig before they found the silver. And they sunk much money and many hopes before they got back much of either. For they digged a year upon one level, and made galleries to the right hand and to the left. Then did they sink the mine deeper and run galleries likewise. And then did they dig in other directions.

And when at the end of eleven years, their money

having been well-nigh spent, they found the silver, then did they go back and try to discover why they had missed it before. And they found that some of their digging had been upon the wrong level, and some of it had been in the wrong direction. But one of their tunnels had been on the right level and in the right direction. And they went back to it, and drilled yet again, and put in two or three good blasts, and lo, the silver was there, also. And they reckoned how long before they had wrought there, and they found that it had been five years. And they measured the rock that had separated them from the silver when they abandoned that tunnel, and it was only five cubits.

Now if they had had additional faith as a grain of mustard seed and a few stick of dynamite, they might have removed that mountain and begun to collect dividends five years sooner.

And I considered when they told me this how many men there be who halt five cubits on the hither side of success, when one more blast and a little more faith would bring them their heart's desire.

And I say unto all men who labor in a righteous cause not to be weary in well-doing, for the reward is to him that overcometh. For the man who stoppeth five cubits this side of success hath many years of toil ahead to make good his lack of faith.

* * *

THE SUNDAY SCHOOL LESSON

James W. Vallentyne

NOVEMBER 13—PAUL BEFORE THE ROMAN GOVERNOR

Flashlight Facts

Caesarea had been built by Herod the Great as a Roman Capital. It was the port of Jerusalem fifty miles away. A splendidly paved street connected the two cities.

The ferment that Paul met in Jerusalem and which was partly political and partly religious continued and increased until the tragic ruin of the city fifteen years later.

No written gospel was yet in the hands of the church unless that of Mark, which was finished about this time. Luke who was with Paul at intervals was no doubt at work upon his story of Jesus.

It is very probable that Paul wrote a considerable number of letters to both individuals and churches during his two years' confinement in Caesarea. If he did they have all been lost. It is well known that he did write much more than has been preserved.

The Heretic

Heresy has always frightened people. The heretic has been dreaded as a most serious menace. Terrible have been the penalties meted out to those men of vision and daring who comprehended truth in advance of their contemporaries.

We can not think of penalties more cruel than those inflicted by Christians upon Christians for the offense of being more Christian.

Pagan Rome cast their teachers of new doctrine into the arena to fight a losing fight with wild beasts. This they did partly because they feared them politically and partly because they enjoyed this kind of pagan sport. *But these were pagans.*

Christians were more deliberate and more studied in their plans to inflict agony upon their victim than the pagans ever thought of being. They even sang hymns as their fellow Christian writhed in the fire.

What a joy to be liberated from such bigotry! With the history of such spirit and conduct written into the permanent records of our Christian Church it ought to be easy for modern Christians to be tolerant.

In the twentieth century free thinking and free speaking ought to be very normal and popular. Toleration ought to work both backwards and forwards without strain. That is, liberals ought to be tolerant with conservatives and conservatives with liberals in the confidence that, valuable as truth is, spirit is of greater consequence to us.

Paul was a heretic. What is heresy? What wrong did Paul do as a heretic? What wrong has any heretic ever done? How many of the world's heretics have been proved by subsequent history to have been wrong?

Intolerance is one of our gravest sins. It is a sin that Liberals must not commit.

The Politician

Paul had no chance among the heretic-haters of Jerusalem so he appealed upon the right of his Roman citizenship to Felix the Governor. Felix was a politician. He had no interest in the heresy side of the accusation. He cared nothing for the rights of Paul. Right and wrong were not issues with Felix. He wanted to hold his position for the benefits that accrued from it.

Felix was born a slave and Tacitus says that "he ruled in the spirit of a slave." He sought and freely accepted bribes. Paul would have been readily released if Felix had not had a hope of ransom. His relatives got him into office and kept him there until Nero could endure him no longer.

In our great Christian civilizations it is tragic that so many of our great interests are in the hands of men whose first consideration is their own interest. Our politicians are in their positions because *they asked for them.* They are not the people's choice. Those elected are chosen only from the group that ask for the place.

The politician is a shallow man. He is rarely a successful man. The interests committed to our public officials are altogether too great to be directed by men of mediocre or less quality.

Great moral issues involving our children, our mothers and the mothers of to-morrow, our homes and public decency, come before our officials in such finely drawn forms that finely cultivated and broadly built men are needed to rightly discern and rightly guide.

We need the type of man who will not ask for position and we need the man who is strong enough to be successful in his own enterprises.

Let us put Felix in prison and make Paul governor.

The Preacher

The preacher preaches. He can not help it. He is not wholly concerned with how many he preaches to but also with whom he preaches to. It is worth more to the world to have some men preached to than to have some others preached to.

Paul never missed a chance. He was no fine fingered, evening dress preacher, exclusive you know. He laid hold on men wherever he found them. But Paul knew that preaching to some folks is correcting engine trouble while preaching to some other good folks is only correcting a rattle.

When Paul preached he talked on big themes. A big man takes to big themes. Financiers do not run peanut stands. One can always take a man's measure by the size of his subjects.

Paul reasoned of Justice, Self-control and Judgment. These are issues in every man's life. No man can avoid them. They meet him in his business. They meet him in his play. They are with him when he lies down to invite his sleep.

Felix was doubtless calloused to many things that Paul could have talked about, but Felix was vulnerable to these issues. Every man is. Felix was "alarmed."

What was the result of Paul's sermon? What is the result of any sermon? One might as well ask the result of an hour of sunshine. How many enemy germs are destroyed by it and how many health germs are born because of it? A great message can no more be measured than can sunlight or rain.

Give us preachers and let them preach.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 185 West Ninth Ave., Columbus, Ohio

A RECIPE FOR INCREASING MISSIONARY INTEREST

The summer missionary conference is usually a veritable clearing house for all that is helpful and suggestive in the way of methods for women's organizations. One suggestion (heard at Northfield) which seemed especially suitable for a Mission Circle or Clara Barton Guild to adopt was the placing of a missionary bulletin board in a prominent space in one of the church rooms.

A committee of three or four members would have charge of gathering missionary material from the daily press, magazines, leaflets, etc., and posting it on the board, seeing to it that there are frequent changes and that the matter is kept up to date. Leaflets or articles of more than one page may have a loop of string in one corner which will slip easily over a thumb tack in the board—thus allowing such matter to be taken down and read.

In one church a long board (about 1 1-2 yards across) is used and this is divided into three sections. The extreme left is given to items from the foreign field and the right to home missionary interests. In the central section is placed denominational material of a missionary nature both home and foreign; usually some work to which special attention is being called or for which a special appeal has been made.

If it becomes necessary to arrange for a still larger display (as was the case in one church) a table may be placed near the board to hold current travel and missionary magazines and missionary books.

Not only on Sunday is such material utilized. During the week various organizations are constantly holding meetings in the church rooms and while assembling—possibly waiting for that member of your committee who is always late—the only available reading matter is often a stray hymn book or two. At such a time a well arranged bulletin board or table would at once be a silent invitation to come and read. With some people this might prove more effective than the voiced appeal.

Won't you act upon this suggestion at your next meeting and then watch your missionary interest grow?

* *

Following the Detroit Convention the W. N. M. A. field secretary, Miss Andrews, will attend a series of state conference meetings in Ohio after which she will attend the state convention at Muncie, Indiana.

Oct. 25, Lyons. Oct. 27, Attica. Oct. 28, Marion. Oct. 29, Westville Association. Oct. 30, New Madison. Nov. 1, Springboro.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston. Mass.

A HUNDRED DOLLARS ONCE IN A WHILE

There is a man in Syracuse, New York, a business leader, clear-headed and progressive, who occasionally makes out his check for the benefit of the Universalist Sunday school of that city. He declares that it is a privilege and a pleasure for him to give encouragement to what seems to him an indispensable work for the future Church. Moreover he and his gifted family render constant and efficient service for religious education. May this example be widely known and widely followed!

* *

SERIOUS BUSINESS

Religious education has always been a serious business, but its seriousness has never been so much emphasized as it is to-day. The Sunday school has always stood for the religious education of childhood and youth. Aside from the Christian home, it has stood almost alone in Protestantism as the agency through which children and youth were impressed with the great facts of religion and morality.

Both religious and educational leaders are to-day recognizing as never before the importance of an educational balance in the building of character. The State has not given too much attention to the training of the mind, but the Church has given too little attention to the training of the heart, until to-day we have in America an unbalanced citizenship. The average man is "long" on education but "short" on religion. There is just now a movement in America in which churches and Sunday schools are united in the task of giving the childhood and youth of the present and coming generation an adequate religious as well as secular education.

This, however, can not be done without the realization on the part of Sunday school officers and teachers of the dignity and importance of the work. If religious education is to be given a higher rating, that rating must be the natural result of a more thorough preparation on the part of the officers and teachers for their work.

Long ago some one proposed this conundrum, "When is a school not a school?" The answer is, "When it is a Sunday school." The Sunday school must of necessity possess some of the characteristics of a worth while institution of learning. This can only be done when a curriculum is masterfully wrought out and when the administrative and teaching forces in the Sunday school have qualified as thoroughly for religious education as day school teachers qualify for public school and college work.

The introduction of the Vacation Bible School and inauguration of the "Summer School for Sunday School Workers" to supplement the work of the Sunday school is an encouraging omen.

There is no question but that the Sunday school teacher of the future will find it necessary to come up to some worthy standard of qualification and equipment for service if he is to fill to the fullest the niche that awaits him.—*Selected.*

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GOOD MUSIC FOR GOOD SCHOOLS

II

Stella Marek Cushing

Here are a few suggestions for Thanksgiving:

If you want good music for this special service, practise the hymns the Sunday before.

1. "Come, ye Thankful People, Come." All three verses. Tune, St. George's, Windsor.
2. "We Plough the Fields and Scatter." First and third verses.
3. "Praise to God, Immortal Praise."
4. "Our Father, unto Thee," Lowell Mason.

No. 1 is excellent for a processional or sung by a special choir. No. 2 is good for the boys to sing. No. 3 is a good substitute for No. 1 or 2. No. 4 to be used after prayer is always good.

Don't use all of these, only two or three. Don't hesitate to ask me for information.

Arlington, Mass.

* *

THE NEED INCREASES

We do not read as much about Armenia as we did, for the tale of horror has lost much of its "news" value. The needs of the orphans, however, are not less but more than in former years. Accordingly we shall expect that our Christmas offering for the benefit of these most unfortunate waifs will be even larger than in previous seasons.

* *

NEW STORIES BY MR. MILBURN

A large number of our schools have availed themselves of the opportunity of using the splendid illustrated stories arranged by Rev. U. S. Milburn, of Salem, Mass. There is a constantly increasing demand for these, so more have been recently added to the already fine list. The new ones are "The Story of the Good Samaritan," "The Story of the Beatitudes," "The Story of the Sower," "The Story of the Right Use of Riches," and "The Story of Ruth." These new ones are as strikingly interesting and inspiring as the others have been. Perhaps you would like to use them.

Young People's Christian Union

DIRECTOR'S DATES

Nov. 7, Pensacola, Fla.
Nov. 8, Brewton, Ala.
Nov. 9, Chapman, Ala.
Nov. 10, Camp Hill, Ala.
Nov. 25-26, New York Y. P. C. U. Convention, Oneonta.

* *

THE Y. P. C. U. AT THE GENERAL CONVENTION

Again this year, as two years ago at Baltimore, the mid-year meeting of the Executive Board of the Y. P. C. U. was held during the General Convention sessions. A meeting at this time has a double advantage, in that it brings the members of the Board into closer touch with the work of the larger Church, of which the Y. P. C. U. is a part, and so makes greater co-operation possible, and also in that it brings the members of the Board together for conference earlier in the year, something which is especially necessary in a year like this, when only a minority of the members were present at the Convention in Chicago.

Except in the discontinuance of the Post Office Mission Department, which has largely fallen into disuse in recent years, no change of moment was made in the plans and method of work. An educational campaign in the fundamental principles of Christian Stewardship was planned, and arrangements made for the annual Legion of the Cross Drive for missionary pledges during Thanksgiving week.

As expressive of the spirit of loyalty which joins the Union to the Church, the following resolution unanimously adopted by the Board is of general interest: That the Executive Board of the Y. P. C. U. pledges its full and loyal co-operation in the next denominational financial campaign and expresses its willingness to arrange its own plans to this end.

The financial problem received serious attention, and two measures were adopted to solve the difficulties now existing. The budget of expenditures prepared at the Chicago Convention last summer was reduced $500, and it was voted to follow up the effort of "National Work Week" in which all Unions and Unioners that did not make pledges to the organization at Chicago or Ferry Beach, were urged to do so. Even with the reduction in expenditures, the Union will have to raise about $700 more than is now in sight in order to end the year with a balance on the right side of the ledger.

As a side-light on the contribution which the Union has made to the Church in the way of trained leadership, the Convention itself was interesting. The Committee which reported the revised constitution adopted by the Convention was composed of three former presidents of the National Y. P. C. U., one former state Y. P. C. U. President, and one who was not in the Universalist Church in his earlier years. The Committee on Official Reports had one of these national ex-presidents for its chairman, and nearly all of its members had been prominent in the work of the Union. All of the members of the Committee on Nominations were Y. P. C. U. trained men, three of them having served on various state, and one on the national executive, boards. The Church of to-day is largely made up of the Y. P. C. U. of yesterday, just as the Church of to-morrow is largely in the Y. P. C. U. of to-day.

Stanley Manning,
Director of Young People's Work.
Boston, October 26.

For the Quiet Hour

You can not hurry if you are teaching children, especially if they be little stupid children. You must linger, and spell the word again, and be at infinite pains to make things clear. And what are we but little stupid children, spelling our way across God's lesson-book, and needing to have it syllable by syllable if we are ever to frame it into sense?

G. H. Morrison.

The mind is quick to learn, and the hand is quick to imitate; but character is a slower growth, it can not be hastened. Thought leaps like a flash of lightning to the earth's remotest bound; but character is like adding cell to cell in the woody fiber of the tree trunk.

Willard Brown Thorp.

Love, love that once for all did agonize,
Shall conquer all things to itself, if late
Or soon this fall, I ask not nor surmise—
And when my God is waiting I can wait!

Dora Greenwell.

Every character is as a dominion which has its rich and its waste places. Both are to be possessed for Christ; the one to be improved, the other to be redeemed. It is a work of patience, but the promise is sure. In your patience ye shall win your souls, shall enter into possession of all the faculties of your personality, till even the wilderness and the solitary place shall blossom as the rose; but all that it may be for the service of Christ.

A. T. Mahan.

If you go to him to be guided, he will guide you, but he will not comfort your distrust or half-trust of him by showing you the chart of all his purposes concerning you. He will only show you into a way where, if you go cheerfully and trustfully forward, he will show you on still farther.

Horace Bushnell.

Love alone is wisdom, love alone is power; and where love seems to fail, it is where self has stepped between and dulled the potency of its rays.

George MacDonald.

Faith says there are good things prepared; hope says they are prepared for me; love says I will endeavor to walk worthy of them, not only for the glory of God, but for the good of others. Faith and hope are both of the taking kind, but love gives. Therefore, love is more noble, for it is better to give than to receive. Then, too, love is the greatest, for it includes the others. One may have faith and hope without love, but one can not have love without faith and hope.

Alexander Lewis.

Love is not a pretty sentiment, a weak emotion, love is the most compelling force in the universe; love is tender, but also love is stern; love seeks, but also love shuns; love is passionate, persuasive, but also love is pure.

Alexander MacColl.

Sweetest water flows over granite. Finest love comes out of the strongest men.

J. H. Jowett.

The fairest crowns were ever given
Are innocence and mirth,
Leave God to work in heaven,
Work thou with love on earth.

Sir Rennell Rodd.

It is a vain and insipid thing to suffer without loving God or man. Love is a transcendent excellence in every duty, and must of necessity enter into the nature of every grace and virtue. That which maketh the solid benefit of patience unknown, its taste so bitter and comfortless to men, is death in the separation and absence of its soul. We suffer, but love not.

Thomas Traherne.

Through love to light! O, wonderful the way
That leads from darkness to the perfect day!
From darkness and from dolor of the night
To morning that comes singing o'er the sea.
Through love to light! through light, O God, to Thee,
Who art the love of love, the eternal light of light.

Richard Watson Gilder.

The world is a sphere of suffering and, until it is remade from base to summit, no one can deny that it will continue to be what it is. But the aim of fine manhood should be to make it so strong that it can stand the utmost strain. Again I say the end is not suffering but victory, though of a sort that can be achieved only through suffering. Nothing less is worthy of men who are sons of God. It behooves us to suffer that we may enter into our glory.

Charles H. Brent.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

Nov. 3-5. Indiana State Convention, Muncie.

Nov. 9. Presidents' Council Massachusetts W. U. M. S., Charlestown Universalist Church.

Nov. 25-27. New York Y. P. C. U. Convention, Oneonta, N. Y.

Dec. 8. Public Meeting of the W. U. M. S. of Massachusetts at Grove Hall.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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CHURCH MEMBERS REPORTED IN 1921

Before reported 4,381

PERSONAL

Friday, Oct. 28, was the one hundred and third birthday of Mrs. Leander Wilson of Potsdam, N. Y. She was one of the first to join the Universalist church and has always been a faithful worker and supporter. She still maintains great interest in all of the departments of the work. She makes her home with her daughter, Mrs. Whitmore, the only one living of her four children.

Maine

Kingfield.—Rev. Arthur M. Soule, pastor. Improvements are being made upon the church property in preparation for the observation of the twenty-fifth anniversary of the founding of the church next summer. The building has been repainted, and cement stairs and walk are being built.

New Portland.—Rev. Arthur M. Soule, pastor. At its second annual fair, the Ladies' Aid realized about $90. An American flag and a Christian flag were recently presented to the Sunday school by the members of the Shepley Sons of Veterans Auxiliary.

Massachusetts

Everett.—Rev. R. H. McLaughlin, pastor. The Sunday school under the leadership of Whitman Eames and a corps of loyal workers is taking on new life and has almost reached the two hundred mark in attendance. The Junior Union under Marion Turner began the year with great enthusiasm. All rejoice in Mrs. McLaughlin's restored health and her helpful participation in all church activities. On Sept. 21 our oldest church member, Mrs. Alfreda T. Elliott, celebrated her ninetieth birthday by keeping open house. She received 163 callers. "Mother Elliott" never misses a Sunday at church, rain or shine. More than 200 attended the Harvest Supper. The parish by sending Mr. McLaughlin to the Convention at Detroit enabled him to visit his parents, Rev. and Mrs. I. W. McLaughlin, at Springfield, Ohio. On Oct. 16, a basket of chrysanthemums was placed at the altar and a laurel wreath hung beneath the picture of Dr. Hamilton in his memory. An offering of $54 was added to the Hamilton Memorial Fund for the needy.

Springfield, First.—Rev. D. E. Trout, pastor. Always making it a point to be friendly, the people of the church outdid themselves Rally Sunday, Oct. 9, when cards were distributed, with a special message of welcome and greeting. The Ladies' Aid Society is busy preparing for the annual fair, which this year is to be a "Magazine Fair," articles being sold at booths appropriately named by magazine titles. Many unique features are planned. The Y. P. C. U. has changed the night of meeting from Sunday to Thursday. A devotional service precedes a social hour at which refreshments are served, and the attendance has increased largely. Thirteen of our people attended the North Oxford dedication service, Oct. 12.

New York

Southold.—Rev. Abram Conklin, pastor. The church has given $150 and the Sunday school $20 to the Near East Relief. Efforts are being made to secure a pipe organ. The Ladies' Society has raised over $750 during the season by entertainments and food sales.

North Carolina

Clinton.—Rev. Leon P. Jones, pastor. Mr. Jones has recently returned from the Ontario Convention and the General Convention at Detroit. Sunday, Oct. 23, he gave a partial report of the latter at the regular service. Mrs. Jones will soon be here, and the work of the Circuit will go on without further interruption.

Ohio

Mount Gilead.—Rev. Sara L. Stoner, pastor. Oct. 23 was observed as Homecoming Day, when the members of the church as well as a goodly number from Caledonia, Marion and Prospect attended the services and dinner served at the church. Two new members were enrolled in the Sunday school and one application for membership in the church was received. A great surprise came to the pastor when a check covering her expenses at the Detroit Convention was handed her by the treasurer. The membership is not large, but the people are interested and loyal.

Wisconsin

Wausau.—Rev. W. J. Taylor, pastor. This church, during the past year, doubled its national quota, gave $300 to Japan, $75 to China, $700 to Armenia, $10,000 to Lombard, $1,000 to Ryder, added $1,000 to the minister's salary, engaged an assistant and increased current expenses from $3,500 to $7,000.

* *

MASSACHUSETTS CHURCHES, ATTENTION!

A Mass Meeting of the Universalist Churches of Massachusetts will be held in the First Universalist Church, Charlestown on Sunday, Nov. 13, at 7.30 p. m.

The Rev. John Smith Lowe, D. D., General Superintendent, will be the speaker. Music will be furnished by Mr. G. W. Woodman, organist, and Mrs. Stella Marek Cushing, violinist; and there will be an organ recital and community sing to precede the service. Make this first meeting a big one.

* *

NORTH BRANCH ASSOCIATION

The North Branch Association held its annual meeting at Standing Stone, Pa., Oct. 5, with a day and evening session. After the business session in the morning, Miss Martha Stulen of Athens, Pa., gave a paper on "Sunday School Work." At noon a dinner was served by the Ladies' Aid Society of the church. In the afternoon Miss Lillian Storrs gave a talk on "Eastern Impressions of Western Churches," Mr. Charles Stevens spoke on "How to Secure a Better Church Attendance," and the Rev. G. E. Morton of Brooklyn, Pa., gave an address. At three o'clock a memorial service was held for the Rev. Emma E. Bailey of Mansfield, Pa. Miss Sarah Blair, a life-long friend of Miss Bailey, gave a sketch of her life. At the close of this service, communion was administered by the Rev. J. D. Herrick. The Rev. G. E. Morton was the chief speaker at the evening service.

* *

MAINE SUNDAY SCHOOL ASSOCIATION

The Maine Universalist Sunday School Association held its annual meeting in the church at Auburn, Oct. 13, with the largest attendance of delegates for several years. While the report of the secretary gave good grounds for encouragement it also showed there was abundant opportunity for improvement. The treasurer's report showed all obligations met as in the past. But if large opportunities for work in the state are to be improved more funds must be at the command of the Association.

Among the resolutions the two of most importance favored change of the Constitution to enable the State Sunday School Association to meet in September with the other Universalist bodies; and co-operation with the Y. P. C. U. of Maine in the effort to secure at least eight candidates for the ministry before the next annual convention. Both were heartily adopted, and the Constitution was formally amended.

The report of the nominating committee was accepted and the ballot resulted in election of Rev. R. J. Mooney, D. D., president, Auburn; Rev. A. J. Torsleff, vice-president, Bangor; Miss Florence M. French, secretary, Woodfords; Miss F. Ella Bradley, treasurer, Portland; Rev. Alfred Cole, Woodfords, Miss Florence Buxton, Pittsfield, and Miss Mary E. Chalmers, Bangor, executive committee.

Considerable enthusiasm was generated for more efficient service in behalf of weak and reviving of dormant Sunday schools, and it was voted to leave the appropriation of the $100 usually devoted to State Sunday school work through the state superintendent to the discretion of the Executive Committee.

* *

PUBLIC MEETING

W. U. M. S. of Massachusetts

The W. U. M. S. of Massachusetts held a Public Meeting at Medford on Oct. 21.

A paper on the "Origin and Influence of the Cheerful Letter" was read by Mrs. J. C. E. Restall.

A most impressive service in memory of Mrs. Frederick A. Bisbee was conducted by the state president, Miss Grace F. White, and our hearts were touched anew by the thought of this dear, devoted friend who has gone from our midst.

Mrs. M. B. Wilkins spoke on the Clara Barton Home and told of some of her hopes and plans for this beautiful old place. A happy feature of the day came during the lunch hour when Miss White with most gracious words of friendliness and appreciation of Mrs. Wilkins' faithful service, presented her with a basket of roses from the Massachusetts State Society.

In the afternoon Mrs. E. T. Root, president of the Somerville Federation of Women's Church Societies, gave an illuminating address on the power of Federation in the Community and Nation.

Dr. John E. Merrill, president of Central Turkey College, spoke on Aintab and Turkey, and of the loyalty to their faith of many of the Armenians during their frightful persecution.

Vocal solos by Miss Elizabeth Straton and violin solos by Mr. D'Agostino added much to the enjoyment of those present.

A. Louise Barker.
Recording Secretary.

* *

GREATER BOSTON SABBATH SCHOOL UNION

At the first meeting of the Greater Boston Sabbath School Union at Melrose, Oct. 19, Mr. Tomita, assistant curator of the Japanese Department at the Boston Museum of Fine Arts, gave a most interesting illustrated lecture on the religious beliefs and customs of Japan.

It was announced that Miss Marjorie Goodwin and Miss Anne E. Kirkland have compiled and arranged a booklet containing outlines of opening services for Sunday schools, and it was voted to place copies in the hands of the superintendents and officers of each Sunday school of the Union.

Mr. Friend, the president, has planned an excellent program for the year, and it is hoped that the meetings and suppers will be well attended.

* * *

Notices

FLORIDA STATE CONVENTION

The Universalist State Convention of Florida will hold its annual session in the Universalist church of DeFuniak Springs, commencing Thursday evening, Nov. 3, and concluding Sunday evening, Nov. 6. Revs. Stanley Manning, Francis B. Bishop, H. T. Crumpton, and J. W. Rowlett are on the list of speakers. A cordial invitation is hereby extended to all Universalists, and friends interested, whether ministers or laymen, to attend these services. Entertainment is guaranteed to all.

Mrs N. Manning Secretary.
A. Arnold Ross, Pastor.

* *

MID-YEAR CONFERENCE

Connecticut Universalist Convention and W. U. M. S.

The Mid-Year Conference will meet at Meriden. Ct., Nov. 9, with the following program:

11 a. m. Conference of ministers.

2.30 p. m. Devotional service. Addresses: "Tell a Story," Mrs. Maude B. Foster, Palmer, Mass. "Missions," Rev. Fred C. Leining, Providence, R. I.

6 p. m. Supper served by the women of the church at 50 cents each.

7.45 p. m. Address: "Public Opinion and Religious Education," Rev. F. W. Gibbs, Fitchburg, Mass.

* *

NEW YORK Y. P. C. U. CONVENTION

Official Call

The State Convention of the Young People's Christian Union of New York will be held in the Universalist Church, Oneonta, New York, beginning at 5.30 p. m., Friday, Nov. 25.

This meeting is for the purpose of receiving reports and for the election of officers for the ensuing year, and for the transaction of any other business that may legally be done.

Ethel M. Freeman, State Secretary.

* *

NEW SUNDAY SCHOOLS WANTED

We desire to organize Sunday schools in connection with or independent of existing churches. Where even two or three can be gathered for the purpose of religious education it is possible to have a Sunday school. We are ready to help financially and in every other possible manner Write at once to

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Dewhurst-Paine.—In Palmer, Mass., Oct. 15, by Rev. A. N. Foster, Theodore Dewhurst of Stonington, Ct., and Doris Paine.

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The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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Crackling

A pessimist is a man who thinks the world is against him. And he is probably right.—*Punch.*

* *

A Philadelphia clergyman is the father of a son whose habits of unpunctuality are a sore trial. Nevertheless, the youth's ready tongue is a source of secret delight to the parent. Once the young man appeared at Sabbath breakfast twenty minutes after the appointed time.

"Son," said the minister, reproachfully, as he held his watch so that the youth might see its accusing face, "do you think this is right? Do you honestly think it is right?"

"Well, father," returned the young man, regretfully, "I wish it were about twenty minutes fast, but as you ask me to say honestly, I am afraid it's just about right."—*Homiletic Review.*

* *

A Hyde Park orator returning home flushed with his efforts, and also from certain spirituous causes, found a mild curate seated opposite in the tram-car. "It may interest you to know," he said truculently, "that I don't believe in the existence of a 'eaven."

The curate merely nodded, and went on reading his newspaper.

"You don't quite realize what I'm trying to make clear. I want you to understand that I don't believe for a single, solitary moment that such a place as 'eaven exists."

"All right, all right," answered the curate pleasantly, "go to hell, only don't make quite so much fuss about it."—*Tatler.*

* *

On one of the tombstones in an old New England cemetery appears the following inscription:

Here Lies Jonathan Steele—Good
and Upright Citizen
Weighed 250 pounds
Open Wide Ye Golden Gates

* *

"I thought I told you that I wouldn't rent this apartment to you if you had any children."

"These are my grandchildren."—*Life.*

* *

The Zionist leader who asserts there is no such thing as a law of gravitation may have obtained the impression while looking for war prices to come down.—*Miami Metropolis.*

* *

Dickie's father was shocked to see his son kick his little playmate, says *Harper's.*

"Why did you kick John?" he asked severely.

"I'm tired of playing with him. I want him to go home," was Dickie's answer.

"Then why didn't you ask him to go home?"

"Oh,"—it was Dickie's turn to be shocked—"why, daddy, that wouldn't have been polite!"—*The Continent.*

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